

THE MAGICAL LANGUAGE



BUILDERS OF THE ADYTUM

THE MAGICAL LANGUAGE

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INTRODUCTION

LESSON 1

The Magical Language, as here presented, is a re-issue of an earlier course by Paul Foster Case which, for good and sufficient reasons, he withdrew from the B.O.T.A. curriculum. The writer has transliterated the English substitute letters for the Hebrew and Greek letters back into the original Hebrew and Greek characters. Once you have become accustomed (it is ridiculously easy!) to the Hebrew and Greek letters and words, you will experience no difficulty.

Beginning this new Way is like the first swim in the spring when the water is yet cold. Nothing, but delay, is accomplished by standing hesitant upon the lip of the pool testing the temperature of the water timidly with a cautious toe. Take a deep breath and dive in; the water is fine!

The water is "the lustral water of the loud resounding sea." Have you looked in the dictionary for the meaning of lustral? Many confuse it with "lustrous," meaning "having luster or sheen (from the French 'lustrine')." Lustral is from the Latin "lustralis": "of or pertaining to, or used for, purification."

An early title of the Hierophant, Key 5, in the Lesser Mysteries, is "The Lustrator." The Greek for this title is ὁ ὑδράνωρ (895), Ho Hudranos (Hydranos), from ὑδραίνω, hudraino (hydrano): "to wash oneself, to sprinkle, to water." (ὑδωρ hydor is the Greek for "water.") Somewhere in the early lessons Paul Case stated that the reason the Woman in Key 8, Strength, is dressed in white, is that she has been purified by the Hierophant. You recall that Taurus, accredited to Key 5, is ruled by Venus. Venus, The Empress in Key 3, wears a golden belt, the Girdle of Aphrodite, or Venus. The Greek name for this girdle is Κεστός, which has the value 795.

795 plus 100 (the value of the letter P) is 895. P is the Hebrew letter of Key 18, The Moon, to which Pisces is assigned, and the sign Pisces has Venus exalted. Remember that Paul Case, in The Great Work, called Venus in Key 18, The First Matter. 895 reduces to 22, the number of Hebrew letters, and the number which signifies a circle.

Does it seem ridiculous that the Girdle of Aphrodite, Κεστός, "the power of inciting love," should be linked with the Greek title, ὁ ὑδράνωρ, The Lustrator, the Purifier By Water?

There is one requisite for the genuine study of The Magical Language. It is "the burning, lusting desire to know." Through our reading of the study course in the curriculum of this Order, we have accumulated a vast heap of information. We fondly believe that we understand the instruction, that we know it. Do we?

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Those of us who lack the privilege and consequent benefits of participating in genuine occult ritual, and who have never had bestowed upon us the grace of formal initiation into the true Mysteries must study and practice alone. To work and study alone, without the companionship of, and physical association with, our bretheren, is often most difficult and discouraging - especially after the study courses are completed.

There is One Companion, One Friend who is always with us, who will never forsake us, no matter how sullied and undeserving we may seem to ourselves to be. When we reach a temporary height of inner exaltation along the path and stop to marvel and exult over our *personal achievement*, the Teacher tempts us and we fall, oh we slide painfully in the shard of old earthen vessels, bruised and humiliated! "*When waxing stronger, thy Soul glides forth from her secure retreat; and breaking loose from the protecting shrine, extends her silver thread and rushes onward; when beholding her image on the waves of space she whispers, 'This is I'. Declare, O disciple, that thy Soul is caught in the webs of delusion.*" (*The Voice of the Silence. H.P.B.*) It is the delusion that the personal "I" is the actor which is the cause of our misery.

The early alchemical writers declared that Venus quite often comes to us clothed in rags, (sometimes in bawdy filth). Those of us who have been accustomed to the usual understanding of the desire nature know this to be true. You are aware that the Hierophant, while appearing masculine, is dressed in feminine garments; and that the Empress, Venus, wears a Golden Girdle, the Κεστός.

Not alone in sanctuaries set apart,
But in the street and market-place,
In the abode of sin
As well as in the house of prayer,
Mayest thou say with thy Father Jacob,
"Surely the Lord is in this place:
And I knew it not."
(*Book of Tokens. Meditation on ̐.*)

The Hidden Treasure

ὁ ἔχων ὦτα, ἀκουέτω.
The having ears, let him hear!

ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν
Like is the kingdom of the heavens
θησαυρῷ κεκρυμμένῳ ἐν τῷ ἀγρῷ ὃν
to a treasure having been hid in the field
εὐρὼν ἀνθρώπος ἐκρυψε, καὶ ἀπὸ τῆς
which finding a man hides, and from the
χαρᾶς αὐτοῦ ὑπάγει, καὶ πάντα ὅσα ἔχει
joy of him he goes, and all as much he has
πωλεῖ, καὶ ἀγοράζει τὸν ἀγρὸν ἐκεῖνον.
sells, and buys the field that.
(*Ματθαῖον, Κεφ. ιγ'.*)

He who has ears, let him hear!

The kingdom of the heavens is like unto treasure hid in a field, the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field.
(*Matthew 13. Verse 44.*)

ὃν in line three in the Greek quotation in the column opposite means "which."

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It is the purpose of the writer to incite in you the burning, lusting desire to know; for we are all, whether we know it or not, engaged in a treasure hunt. The Hidden Treasure is buried in the field (Key 7, Π, The Chariot), deep within ourselves. Π, Cheth, is the number 8. יָדָן, ehben, the Stone, is 53. 53 reduces to 8. Once we discover the Hidden Treasure we "sell all that we have and buy that field." Perhaps it is a mere coincidence that αγοράζει, "buys," adds to 197, and 1 plus 9 plus 7 adds to 17 and reduces to 8. πωλεῖ, "sells," has the value 925, and 9 plus 2 plus 5 is 16, and reduces to 7, the value of the Hebrew letter י, the Sword, Key 6, The Lovers, "discrimination." The two Keys give us the meaning of the two words, "sells," (Key 6), and of "buys," (Key 7).

We are all mountain climbers who have left the easy slopes of the foot hills behind us. There are steep ascents ahead. The path is narrow and winding, skirting dizzying abysses and precipitous heights. We must rope ourselves together so, if one of us slips, those ahead can pull us to safety. On a stony prominence the Elder Brother stands, holding aloft a lantern to light our way.

The Magical Language is part of that path. It is open to you, but it will only reveal its meaning to those who aspire and are willing to perspire. It is a hand held out to you, to help you climb the path. You have only to grasp it, and climb and perspire.

The parable of Jesus in the original Greek, with the literal English translation below each line, is presented so that you will accustom yourself to it. Do not puzzle over it now. Lay it aside until you have acquired proficiency in Gematria. Even if you merely read the lessons which follow, you will be richly rewarded in greater understanding. The requisites are an open heart and an open mind. No linguistic ability is needful (but is helpful). No mathematical talent is necessary (but is also helpful).

But you must have the desire of a panting, passionate lover pursuing a, sometimes coquettish, evasive beloved. She wants to be courted; and when she is ready, she will make it seem that you have won her, all the time knowing that if you are truly her beloved, she will surrender.

The following is quoted from "The Kabbalah Unveiled," by S.L. MacGregor Mather, who was instrumental in founding the organization known as "The Golden Dawn," in England several years ago. "The Golden Dawn," was the immediate predecessor of B.O.T.A. The book is a commentary on the first three Books of the Zohar.

"The Qabalah is usually classed under four heads:

1. The practical Qabalah;
2. The literal Qabalah;
3. The unwritten Qabalah;
4. The dogmatic Qabalah.

"The practical Qabalah deals with talismanic and ceremonial magic, and does not come within scope of this work.

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"The literal Qabalah is referred to in several places, and therefore a knowledge of its leading principles is necessary. It is divided into three parts:

1. Gematria, גִּמְטְרִיָּא (our spelling);
2. Notariqon, נֹטָרִיקוֹן;
3. Temurah, תְּמִירָה.

"Gematria ... is based on the relative numerical values of words ...

"Notariqon is derived from the Latin *notarius*, a shorthand writer. Of this there are two forms. In the first, every letter of a word is taken for the initials or abbreviation of another word, so that from the letters of a word a sentence may be formed. ... The second form of Notariqon is the exact reverse of the first. By this the initials or finals, or both, or the medials, of a sentence, are taken to form a word or words. Thus the Qabalah is called חֻכְמַת נִסְתָּהֲרָה, Chokmah Nesetahrah, "the Secret Wisdom;" and if we take the initials of these words, נ and ח, we form the word נח, "grace."

"Temurah is permutation. According to certain rules, one letter is substituted for another letter preceding or following it in the alphabet, and thus from one word another word of totally different orthography may be formed. ... In Isaiah 9:6,7 the word לְמַרְבֵּה, "for multiplying," lamarbah, is written לְמַרְבֵּה with the character for final Mem, מ, in the middle of the word, instead of with the ordinary initial and medial מ. The consequence of this is that the total numerical value of the word, instead of being 30 plus 40 plus 200 plus 2 plus 5, total 277, is 30 plus 600 plus 200 plus 2 plus 5 is 837 - by Gematria תַּלְתַּל, Tat Zal, the Profuse Giver. Thus, by writing the מ final, מ, instead of the ordinary character, מ, the word is made to bear a different Qabalistic meaning.

"In Deuteronomy 6:4 is the prayer known as the 'Shema Israel.' It begins: שְׁמָא יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד Shema Israel Tetragrammaton Elohino Tetragrammaton Achad: 'Hear, O Israel, Tetragrammaton your God is Tetragrammaton Unity.' In this verse the terminal letter ם in שָׁמַע, and the ך in יְהוָה are written much larger than the other letters of the text.

"The term 'Unwritten Qabalah' is applied to certain knowledge which is never entrusted to writing, but communicated orally. I may say no more on this point, not even whether I myself have or have not received it. Of course, till the time of Rabbi Schimeon Ben Jochai none of the Qabalah was ever written.

"The Dogmatic Qabalah contains the doctrinal portion. There are a large number of treatises of various dates and merits which go to make up the written Qabalah, but they may be reduced to four heads:

1. The Sepher Yetzirah and its dependencies;
2. The Zohar with its developments and commentaries;
3. The Sepher Sephiroth and its expansions.

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"The סֵפֶר יִצְרָח, Sepher Yetzirah, or 'Book of Formation,' is ascribed to the patriarch Abraham. It treats of the cosmogony as symbolized by the ten numbers and the twenty-two letters of the alphabet, which it calls the 'thirty-two paths.' The term 'path' is used throughout the Qabalah to signify a hieroglyphical idea, or rather the sphere of ideas, which may be attached to any glyph or symbol.

"The זוהר, Zohar, or 'Splendour,' besides many other treatises of less note, contains the following most important books: 'The Book of Concealed Mystery,' which is the root and foundation of the Zohar; 'The Greater Holy Assembly,' and 'The Lesser Holy Assembly.' These three books treat of the gradual development of the creative Deity, and with Him the Creation. The texts of these works has been annotated by Knorr Von Rosenroth (the author of 'The Qabalah Denudata') from the Mantuan, Cremonensian, and Lublinensian Codices, which are corrected printed copies; of these the Mantuan and Cremonensian are the oldest. ..."

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You are not expected to buy any books for the study of this course. Nor are you required to learn Hebrew or Greek. However, for those who wish to be more thorough, the following books are suggested:

A good Hebrew Bible to begin with is Magil's Linear School Bible. It is not the complete Bible, as it is limited to the Five Books of Moses. You may purchase it at any Hebrew Book Store. With it you will be able to immediately identify the Hebrew word with its English equivalent. You should also have the complete Hebrew Bible. The one used by the writer is in two volumes. Purchased in 1958, the two volumes cost \$7.75 plus tax. Magil's Linear School Bible cost \$2.50. The two volume Bible, "The Holy Scriptures according to the Masoretic Text" is published by the Jewish Publication Society of America. It is, of course, in both Hebrew and English. The Hebrew dictionary used by the writer was published in Tel Aviv, Israel, by the Dvir Publishing Co., price \$5.00.

A Hebrew grammar and a Greek grammar will also be useful, but not absolutely necessary. Gesenius' Hebrew Grammar is the best; but is difficult to obtain, since it was translated from the German and published in London, England. There is a companion Hebrew Lexicon and Thesaurus by Gesenius which this writer has been searching for, but has not found. These books may be out of print. Gesenius is the most quoted of Hebrew scholars and grammarians as an authority on Hebrew.

Another book you should have is The Book of Tokens, by Paul Foster Case. It may be obtained from B.O.T.A. headquarters. You will discover it to be rich in Gematria. If you will color the Tarot Keys in this book, you will be able to look at, and meditate upon, a Key at will, and undetected. Keep the Book of Tokens with you, in your desk, your car, or in your purse. When you have a problem, open the Book of Tokens. No matter how naive this may seem to you, you will discover that your eyes will light upon a page, or a paragraph, which will give you the help you need. Try it.

The following section, Part 2, is included for those who may desire to delve into a few of the high points of Hebrew and Greek grammar and accenting. Ignore it if you are not interested.

Part II.

Optional

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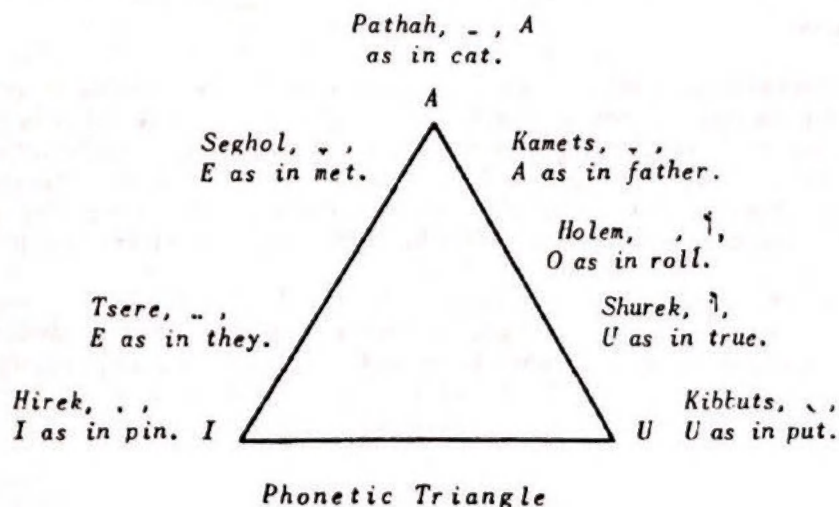
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Now it is time to consider the vowel points in Hebrew. Your typist has but slight knowledge of either Hebrew or Greek, and is not qualified to instruct in either language. But through tedious effort he has acquired some, slight, ability.

There was no system of vowel pointing in ancient Hebrew. The reader, seeing only the consonants, supplied the vowels.

"But when the Hebrew had died out, and the ambiguity arising from such an indefinite mode of writing, and the fear of losing the right pronunciation, must have been increasingly felt; then the *vowel-signs* or *vowel points* were invented, which minutely settled what till then had been left uncertain. Of the date of this punctuation (*vocalisation*) of the Old Testament text we have no historical account; but a comparison of historical facts warrants the conclusion that the present vowel-system was not completed till the seventh century after Christ; and that it was done by Jewish Scholars, well versed in the language, who, it is highly probable, copied the example of the Syriac, and perhaps also of the Arabic, grammarians. This vowel-system has, probably, for its basis the pronunciation of the Jews of Palestine; and its consistency, as well as the analogy of the kindred languages, furnishes strong proof of its correctness, at least as a whole. We may, however, assume that it exhibits not so much the pronunciation of common life as the formal style, which was sanctioned by tradition in reading the sacred books in the synagogues and schools in the 7th century after Christ. Its authors laboured with great care to represent by signs the minute gradations of the vowel-signs, marking even half-vowels and helping sounds, spontaneously adopted in all languages, yet seldom expressed in writing. To the same labours on the Hebrew Text we owe the different marks, by which the sound of the consonants themselves is modified, and the accents.

"That the scale of five vowels, *a, e, i, o, u*, proceeds from the three primary vowel sounds, *A, I, U*, is even more distinctly seen in the Hebrew and the rest of the Semitic tongues, than in other languages." (Gesenius' Hebrew Grammar).



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If you will pronounce the vowels on the triangle above from *A* to *U*, and from *A* to *I*, you will note a definite progression in the sounds. That the Massoretes who invented the vowel-points in the Hebrew Bible were aware of it is indicated by the fact that *i* is indicated by one dot (*Hirek*, *i* as in *pin*), *e* (as in *they*, *Tsere*), has two dots, *a* (as in *met*, *Seghol*) has three dots - all under the consonants; *a* as in *father* is a modification of *Pathah* (*a* as in *cat*), and long *U* and *O* have only a single dot, inside a ך, or over a ך.

The *A* vowels are : *Pathah*, ך, sublinear (*A* as in *cat*: אַ, Ab; ם, am; and *Kamets*, ם, sublinear, *A* as in *father*. Example: אֵל, word.

The *i* and *e* vowels are: *Seghol*, ך (e as in *met*): הֶ; *Hirek*, ך (i as in *pin*, example אִשׁ, *ish*, man; *Tsere*, ך (e as in *they*): ם and תֵּ, name and house. When these signs are used with *Yod*, as in אִשׁ, it is called *Hirek Yod*, and *Tsere* is used with *Yod* it is called *Tsere Yod*, as in תֵּ.

The *O* and *U* class vowels are: ך (*Kamets Hatuph*) *O* as in *not*: לֹ, and *Kibbuts*, ך (*U* as in *put*): ך. *Holem* (defective) (ך, *O* as in *roll*): ך; *Holem* (full), ך, *O* as in *go*: ך; and *Shurek*, ך, *U* as in *true*: example, ך, qume.

Points and sign above, below, and in the bosom of consonantal letters, are employed in the Palestinian system. Except *Holem* and *Shurek*, all vowels are sub-linear.

Hebrew employs other vowels, known as *half-vowels*, which are simply modifications of the vowels which have been given. The first one, and the key to the others, is *Shewa*, two perpendicular dots beneath a letter thus: ך (as in אֶשְׂרָאֵל, the first word in Genesis 1, and the first vowel-sign, as shown in the first letter אֶ. The easiest way to think of it in this word is as a slight B-sound. This sign, *Shewa*, ך, is attached to the other vowel-signs to indicate that they are *halved*, thus: ך, *Hateph Pathah* is actually *Pathah*, ך, plus *Shewa*, ך, or ך. *Hateph Seghol* is *Seghol*, ך, plus *Shewa*, thus: ך, which is three dots with the *Shewa*, two dots added along side. The next, and last, half-vowel considered here, is *Hateph Kamets* ך, which, as you can see, is simply *Kamets*, ך, plus *Shewa*, ך. Once you get the idea, it is easy.

In early unpointed Hebrew ך, like the Latin *V*, represented *U* and also *O*; and ך, *Yod*, like the Latin *J*, represented *I* and also *E*. You will find Hebrew words spelled without the ך or the ך, but with the vowel-sound indicated beneath the letter. An example: אֶשְׂרָאֵל and אֶשְׂרָאֵל, both pronounced the same. Massorah, the traditional annotation to the text of the Scriptures; the singular of the Hebrew for Massorete, the group of scholars who devised the vowel-points.

"Six consonants, the so-called mutes, א, ב, ג, ד, ה, ו have come down to us with a twofold pronunciation: a harder, more slender sound, and with a softer sound. ... The harder sound is the original. ... at the beginning of words and

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syllables, when there is no vowel immediately preceding, and is indicated by a point (dot) in the letter, *Daghesh lene*, as in ב b, ג g, ד d, כ k, פ p, ת t." ב is also v, פ is f (ph).

"*Daghesh* is a point written in the bosom of a consonant, and is employed for two purposes: to indicate the doubling of the letter (*Daghesh forte*), e.g. גִּית, git-tel. *Daghesh lene*, the sign of hardening, stands only at the beginning of words and syllables. It is thus easily distinguished from *Daghesh forte*, since in such cases the doubling of a letter is impossible. Thus the *Daghesh* is *forte* in אֵפֶס, ap-pi, and רַבִּים, rab-bim, but *lene* in יֶדַל, yigh-dal, and אֲנִים, panim."

Strictly ו may be pronounced as English w, thus the letter-name would be וו "waw," but in our work, except for intonation, we usually pronounce it with the v-sound. One thing more, the letter י sometimes has a y-sound, as in Gomorrah. In Hebrew, אֲמֹרָה, Am-o-rah, meaning "a submersion." The name in Greek is Γόμορρα Gomor-rah. So the Greek pronunciation has supplanted the pure Hebrew in this name.

Some books on the Qabalah give the Askenazic pronunciation of Hebrew letters. The Sefardic, the soft Hebrew of the Spanish Jew is the type of Hebrew pronunciation used by the state of Israel. Don't be dismayed. Do your best. A Jewish scholar would be horrified by the sketchy instruction given here. Only try.

The form of the Greek alphabet as used in the New Testament is that which was officially adopted at Athens in the year 403 B.C. It was the Ionic alphabet. Before this date the Attic alphabet had passed through many changes. The primitive Greek alphabets contained three additional letters, which disappeared in early times. They were Digamma, shaped like our F, value 6, Koppa, value 90, and Sampi, 900.

The Greek of the New Testament is believed to be a sort of colloquial language as spoken by the common people of the times in which the Gospels were written. It is called κοινή, Koine, which is the dative feminine of κοινός, meaning "common, shared in common, common to all people."

The Greek vowels are α ε η ι ο υ ω. Of these ε ω are always short; η ω are always long; α ι υ are sometimes short, sometimes long. η represents the long (open) E-sound midway between A in father and E in men, and is pronounced somewhat as the vowel-sound in the bleat of sheep, which was represented in ancient Greece by βᾶ βᾷ. ω is the long (open) O-sound. The throat should be held open. Contrast this with the ο, Omicron (O-micron, little o) which is short and somewhat closer.

In Greek the diphthongs (double sounds) unite two vowels in one syllable. They are αι, ai as in aisle; ει, ei as in reign; οι, oi as in soil; υι, ui as in quit; αυ, ow as in bow-wow; ευ, eu as in feud; and ου, oo as in moon.

The diphthongs α η ω are called improper diphthongs. They consist of a long vowel (α η ω) with ι, which was originally sounded and written in the line, but in time it lost its independence, and in the Middle Ages, with the introduction of the small letters, it became customary to write this ι under the α η or ω that

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preceded it. Henceforth this *ι* was known as *iota-subscript*. It became a *silent letter* before 100 B.C.

"An initial vowel or diphthong is *always* accompanied by a *sign* to indicate whether it is to be uttered with or without an H-sound: if with an *expulsion of the breath* (H), the sign ' is written over the vowel: ὁ 'the' (pronounced 'ho'); ἡμισυ 'half.' This sign (') is called *rough breathing*. If no H-sound is present, the sign (') *smooth breathing*, is employed: ἐγώ 'I,' pronounced ego.

"If the initial vowel is a *capital letter*, the breathing is written *before* the vowel: Ἐγώ, Ἑλλάς. When the *entire word* is written in capitals, breathing and accent marks are omitted. If a word begins with a diphthong, the breathing is written over the *second vowel* of the diphthong: αὐτός. This is not true, however, of *improper diphthongs*: Αἰδης 'Hades.' When the initial vowel or diphthong is accented, the *accent* and *breathing* are written together: Ἐχω 'I have'; Ἑλλην 'a Greek'; ὦ 'oh!'; Εἶ 'you are.'

"Accent in Greek differs radically from accent in English: it is chiefly a *musical* or *pitch-accent*; stress plays but a secondary role. There are *two kinds* of accent in Greek, but *three* accent signs. The *two kinds* of accent are: *acute* or *sharp*, indicated by the sign (´). The *pitch of the voice* is raised as the syllable is uttered: μάθημα, σοφός. The second accent is *circumflex*, or the *rising-falling tone* (˘): χαῖρε, πῶς. The third accent-sign is (ˋ), the *grave* accent as it is called. This constitutes the *second element* of the *circumflex* accent, where it is perhaps entitled to be called an accent. Elsewhere it is merely a *sign* to indicate that a syllable which would normally be pronounced with the *rising inflection* (*acute*) is not so pronounced, but that the voice remains at the *monotone* level. This occurs when a word, which if uttered alone has the rising inflection on the last syllable (ἐστίν), is incorporated in a sentence, and merges its individual accent in that of the wordgroup: ὁ φίλος ἐστὶν ἄλλος αὐτός. An acute accent-sign on the last syllable is regularly changed in writing to a grave accent-sign before another word in the same clause." (Notes from "The First Year of Greek," by James Turney Allen, Ph. D., Professor of Greek, University of California. The writer was enrolled for a very short time in an extension course in Greek.)

Greek has three definite articles: ὁ is the masculine singular, οἱ the masculine plural; ἡ is the feminine singular, αἱ the feminine plural; and τό is the neuter gender singular, τὰ the neuter plural. In addition the articles change their forms in the Genitive, Dative and Ablative.

This concludes the introduction to this study course. Next week you will begin to study The Magical Language as Paul Foster Case wrote it. The vari-typing and collating has been done by your fellow student, Frater Z.

THE MAGICAL LANGUAGE

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By Paul Foster Case

Lesson 2

The magical language is a mode of cryptic writing used to preserve and transmit the practical secrets of the Western Tradition of Ageless Wisdom. It is an artificial language, combining Hebrew, Greek and Latin elements. Its outstanding characteristic is that the letters of the three alphabets it employs serve also as numbers. Consequently every word, phrase, or sentence is also a number, the sum of the values of the letters.

You must know the magical language in order to progress beyond the mere A B C's of practical occultism. Experts in any art or science must acquire a special vocabulary. They must become familiar with a system of symbols peculiar to their work. Only the rudiments of any department of knowledge may be expressed in ordinary terms. Occultism is no exception to this rule.

You need to understand the magical language because it deals with forces and laws you must apply in order to make the most of your life. At the outset you will encounter the same difficulties you would meet in beginning to learn any other language. Your endeavors to surmount these initial obstacles will strengthen you in will. The gradual acquisition of new terms and new symbols will improve your memory. After a while you will begin to think in the magical language. From then on you will find the study of absorbing interest. It will open your mind to a whole range of new ideas, and at the same time it will enable you to understand principles you will find immediately useful in meeting and solving practical problems.

In occultism this study is a requisite subject. The requirement is imposed by the very nature of practical occultism. Every adept of the Inner School has mastered the magical language. One can no more be proficient in the higher branches of occultism without it than one can be a practical chemist without learning chemical symbols and formulas, or composing great music without learning musical notation, theory and harmony.

When we say the magical language is a mode of cryptic writing, we mean that an uninitiated reader might peruse books in which it is used without ever suspecting their deeper import. This secret writing was invented to enable persons in possession of the arcana of occultism to record their knowledge for the benefit of posterity without exposing it to persons unfit to receive it.

The secrecy surrounding the Ageless Wisdom is of two kinds. Certain portions of this wisdom cannot be expressed in ordinary language. The forms of speech developed by the intercourse of ordinary human beings are based on experiences and ideas related to a field of awareness limited to physical sensation. Occult experience goes far beyond the limits of physical sensation. Some of it may be hinted at by giving unusual meanings to ordinary words. This device is always unsatisfactory. Unless the person who hears or reads the words likewise shares the ex-

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perience, he can form no adequate conception of its meaning. This use of language easily gives rise to a great variety of opinions and interpretations. The result is that people quarrel over opinions, instead of learning how to participate in the experiences shadowed forth by the words.

The other kind of secrecy has to do with knowledge which might easily be expressed in plain language. To this day the custodians of this knowledge exercise every precaution to prevent its falling into wrong hands. No person receives it who has not been properly trained. Rigorous tests are required, and no aspirant who fails to pass them ever receives this information. Every person who does receive it is bound by solemn obligation to exercise the same care in transmitting it to others.

He who understands this knowledge remains unmoved by importunity. He is deaf to the accusations of selfishness so often made by persons who have various reasons for objecting to secrecy. He knows what havoc might be wrought were this information to fall into the hands of persons morally unfit to receive it, intellectually unable to comprehend it, or wanting in strength of character to apply it constructively.

For one peculiarity of this knowledge is that whoever possesses it cannot refrain from using it. He who knows it must do it. Hence they to whom it is imparted must be morally sound, must have strong wills and powers of concentration, and must have minds able to grasp the true import of what they have been taught.

Subtle tests of an aspirant's qualifications in all these respects are made during his studies of the magical language. He who lacks true moral worth will inevitably draw certain erroneous conclusions from the instructions he receives. When this occurs, his teachers will not correct his false opinions. They know what his mistakes portend and they do all they can to help him overcome the defect of character of which the mistakes are symptoms. Similar tests reveal weakness of will or inability to concentrate. Those failings are then corrected by suitable counsel and practices, as are whatever intellectual shortcomings the student's errors may reveal. When the personal defect is corrected, the other mistakes correct themselves.

While the error persists, the student will never learn any dangerous inner secrets, no matter how eager he may be to gain such knowledge. To learn the magical language is therefore one of the most important steps in occult training. He who succeeds becomes one of those fortunate persons "who can read, understand, and thenceforth teach himself the great characters which the Lord God hath inscribed upon the mechanism of nature."

Those characters are the foundation of the magical language. The great volume wherein they are inscribed is the Rosicrucian *Liber Mundi*, or *Book of the World*, which is spread open before the eyes of all men, but read by few. It is the "one only book" concerning which the Rosicrucians declared that it contains all which

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may be learned from all other books which have been, are now, or may hereafter be written.

Although the magical language is based on these characters written in the Book of Nature, it is, as we have already said, itself of human invention. Because it utilizes the letters and words of three ordinary tongues-- Hebrew, Greek and Latin-- it presents the same outward appearance as other writings. Thus it may be introduced into what seems to be a simple narrative, or other form of literary composition, and uninitiated readers will not suspect its presence.

Formerly it was supposed, and many persons yet believe, that this mode of writing was invented by the Jews. This opinion is no longer tenable. When the Hebrew priests exiled in Babylon busied themselves with the work of compiling and editing the first six books of the Old Testament, they found the magical language already in use by Babylonian wise men. They simply adapted it to their own purposes. They introduced it also into their compilation of the Psalms. To some extent the same secret writing was employed by the authors of the prophecies of Isaiah, Jeremiah, Ezekiel and Daniel.

From Babylon this writing passed to Greece. The works of Plato contain traces of it. It is present in the books of the Neo-Pythagoreans and Neo-Platonists who had a great school at Alexandria. The Greek version of the Old Testament, known as the Septuagint, was also made in Alexandria, and it contains many passages in the secret writing. Several books accepted as canonical by the Roman Church, but relegated by Protestants to the Apocrypha, offer numerous examples of the magical language. Among these are *Tobit*, *Ecclesiasticus*, and *The Wisdom of Solomon*.

When the New Testament came to be written, all but one or two of its authors were Jews, but they wrote in Greek, and it is the Greek system of magical writing which appears in the four Gospels, in some passages of the Epistles, and most extensively in the composition of the Apocalypse. E.W. Bullinger, J.H. Weldon, the Reverend Walter Begley, the anonymous author of *The Canon*, and Bond and Lea have all dealt more or less elaborately with this cryptic writing in the Bible. What they have abundantly demonstrated is that in both Old and New Testaments this kind of composition is freely employed. Thus we read in Bond and Lea's *Apostolic Gnosis*:

"It needs but a superficial acquaintance with the works of the medieval cabalists to convince the student that these men were engaged not merely in a pious exercise, but were consciously following a tradition preserved among the learned from times of great antiquity. The existence of such a tradition implies that the identity of number found to subsist between various words and phrases in the sacred writings was no mere accident, but expressed a real correspondence with the symbolic sense and doctrinal significance of the phrases thus found to tally. A similar association of meaning was traced in anagrammatic rendering of names and words.

"Today we are inclined to regard this sort of thing as childish, and to some extent the development of the art of cabalistic numbering in the Middle Ages was certainly vain and worthless, a product of mistaken motive and misapplied ingenuity.

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Yet there is another side of the matter, and of this we must not lose sight. The doctrinal value of such countings was admitted equally by Jew and Christian, and had a singularly powerful influence on both sides. Thus when, for example, the famous Rhabanus Maurus, Archbishop and Christian controversialist, set out to confute the arguments of the Rabbis, he was able, largely through the use of Gematria, to beat them on their own ground and so add to the prestige of the Christian faith. This result, it was evident, he could not have achieved, had he not been supported by some very strong belief *a priori* in the legitimacy of such a method, deriving its force from antique sanctions. If these sanctions then existed and were in force when the scriptural canon was being fixed, and if the system of Gematria is indeed imbedded in the text of the Bible books, then it would be rash, surely, for any critical student to ignore the possible value of such a fact in forming a just criterion of the writings claiming to be inspired."

After the Bible was translated into Latin, and Latin became the literary language of all Europe, the Inner School made an adaptation of the secret writing to the Roman alphabet. Thereafter, in occult literature, and more particularly in books published during the sixteenth, seventeenth and eighteenth centuries, a composite of the Hebrew, Greek and Latin systems was employed. Rosicrucian books are full of this kind of writing. So are the rituals of Hermetic Freemasonry. Even modern Masonic rituals are so impregnated with these cryptic forms of expression that their true meaning is hidden from all but a small minority of Freemasons.

The outstanding feature of the magical language is due to the fact that Babylonians, Hebrews and Greeks had no special symbols for numbers. They performed their arithmetical calculations with the letters of their alphabets. In Hebrew and Greek every letter is a number. Hence, as we have said, every word, phrase, or sentence is also a number, the sum of the letter-values. The Romans used only part of their alphabet for numeration, but when Latin was incorporated into the magical language, every letter of the Roman alphabet was given a numeral value, and this system is known as Latin Cabala Simplex.

The first step toward learning the magical language is to study the three tables of letters on the last page of this lesson. Since this course of instruction is released only to those students who have completed all of the preliminary lessons, you should, by this time, be familiar with the Hebrew and Greek letters. Table 1 shows the Hebrew characters and their numeral values. Observe that the larger values of the five final letters, which are written whenever any one of these letters is at the end of a Hebrew word, are not always or even usually considered in reckoning the values of Hebrew words and phrases. The noun אָדָם, Adam, for instance, adds to 45, not to 605, as it would if the final ך were taken as the number 600. Table 2 gives the Greek alphabet. There is only one final letter in the Greek alphabet, the letter σ, Sigma, or s, is written ς when it is the final letter in a Greek word. The Greek alphabet has no letter for the number 6, nor for the number 90. Commit these three tables to memory.

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The term "Gematria" has been used in our Quotation from *The Apostolic Gnosis*. This is the English spelling of a Hebrew word sometimes written נאמטר'א (264), but more correctly נאמטר'א, (273). It is the Hebrew rendering of the Greek noun which means "geometry," γεωμετρία. In Greek texts this noun is always written with the feminine definite article ἡ thus: ἡ γεωμετρία, so that it adds to the number 1272.

Note that the first three letters of נאמטר'א, add to 53, the value of אבן, stone, of גן, garden, of אקאצ'א, acacia; and of *Liber M*. The rest of the word is composed of four letters, whose total is 220. 220 is the value of אב, lamb, and of אה, roke, tenderness, whence were derived the initials whereby the *Fama Fraternalis* designates the Founder of the Order-- C.R. or R.C. 220 is also the numeration of אבסו נבון'א, masu ha-bonim, "refused by the builders," and of *Christus deus et homo*, "Christ, God and Man," and of *novus ordo seclorum*, "A new world-order."

The underlying notion of Gematria is that in the magical language words having the same number correspond in meaning also. Thus a phrase may be explained by a word, or by a phrase, if both have the same value.

This is foreign to our usual modes of thought. Yet nothing can be more certain than that this is the fundamental principle utilized in building up the magical language.

In ordinary language there may or may not be a significant relationship between two words of the same value. One has only to run through a dictionary of Hebrew, Greek or Latin to discover hundreds of words having the same numeration, which have at the same time irreconcilable meanings. You must remember that the magical language is artificial. It rejects words showing no bond of significance.

Yet even in the magical language, the fact that a word has a given number does not always indicate that it may be substituted for another having the same number. On any page of a dictionary of this cryptic writing where words and phrases are brought together under their numbers, one finds both "good" and "bad" words. Thus a word associated in exoteric theology with the devil may have a numeral correspondence to another which is a name of God. Or a word signifying some constructive activity may have the same value as another which stands for a disintegrating force.

These two groups of words represent opposite expressions, or the positive and negative poles, of a third force or principle which is the reconciler between their seeming antagonism. The words of "good" import explain one another, and a like relationship is found among the words of "bad" significance. The two groups are opposed, like armies. But sometimes a single word or phrase, or several such, will be in the list under the given number, and will clearly indicate the principle which harmonizes the opposites.

In the Bible, nothing in the text directly indicates the presence of the magical language; we may usually suspect wherever buildings are described, or where numbers, weights and measures are prominent in the text. It enters into the composition

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of all divine and angelic names. Names of places and persons are often significant as numbers. And wherever the surface meaning of the text is a direct challenge to common sense, we may take this as a hint to look for a cryptic meaning which may be revealed by Gematria. In this kind of scriptural reading we have also the guidance of ancient tradition, and the principles which have come down to us from ancient times continue to be employed by those members of the Inner School who devote most of their time to this department of research.

What is true of the Bible is to some extent true of the writings of the older Greek philosophers and alchemists. In more recent occult writings belonging to the Western Tradition, particularly to those brought out during the last four hundred years, the case is different. One may easily detect the presence of the magical language, because one has only to look for words and phrases written in Hebrew, Greek or Latin, instead of in the language employed for the rest of the book. This is particularly true of all genuine Rosicrucian texts, beginning with the *Fama Fraternitatis*, and continuing to this day.

Gematria, however, is by no means restricted to numeral correspondence between words and phrases. This is only the first step in its application.

The next step has to do with geometry itself. To explain it satisfactorily now would make this lesson too long. Yet the principle may be given, so you can think it over before you begin to study Lessons 4 and 5. Then you will be better prepared to grasp the instruction there given. This principle may be put as follows:

Since every letter, word and phrase of the magical language is also a number, it follows that any letter, word or phrase may be represented by one or more geometrical figures. Thus it is also true that the geometrical symbols given or described in occult writings may be translated into intelligible words and phrases.

Long ago the application of this principle was made to architecture. The sacred edifices described in the Bible are truly speaking monuments. Such are the Tabernacle of Moses, Solomon's Temple, and the Temple which is described by Ezekiel. Noah's ark and the Tower of Babel fall into this category also. So does the New Jerusalem described in the Apocalypse. The Great Pyramid of Ghizeh is another building whose proportions, translated into the magical language, say a great deal. A similar canon of architecture makes the Parthenon at Athens, and the great cathedrals built in Europe during the Middle Ages true "sermons in stone," and even more than sermons, because these buildings have a vital message for every person who wishes to be truly proficient in practical occultism.

This occult geometry is both cosmic and microcosmic. It is concerned with numbers and weights, measures and proportions manifested throughout the universe. It has to do with the exact reproduction of the same numbers, weights, measures and proportions in the constitution of man. It makes evident the gross arrangement and

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also helps us to understand the fine structure of all that we have to deal with in the universe. It is a key to all practical use of occult forces. For even in exoteric art we depend on knowledge of number, weight, measure and proportion for all our practical achievements. This is not less true in occultism. These principles of proportion are, in fact, the great arcana of practical magic, which are communicated through no other medium than the magical language. To know them is to be in truth a depository of the power of God.

During the week following your receipt of this lesson, study the tables, and with the help you gain from them, ascertain the values of the following words. Classify the words by their numbers. Send us a copy of the results of your work, and with it a note concerning at least two correspondencies the classifications will show.

Ab. Father.	אב
Kabode. Weight, heaviness.	כבד
Yekhidah. The Indivisible, the Self.	יְחִידָה
"By His power."	בְּכֹחוֹ
Adam. Man.	אדם
Tetragrammaton. Jehovah.	יְהוָה
Hiram Abiv, or Khoorum Abiv.	הוֹרָם אֲבִיו
Gematria.	גִּמְטְרִיָּה
<i>panacea.</i> Universal-medicine.	
<i>Deus.</i> God.	
<i>rosae.</i> Of the rose.	
<i>Liber M.</i> "Book M," mentioned in <i>Fama Fraternitatis</i> .	
αἷμα. Hiema. Blood.	
ἡ θύκη. The ark of the bulrushes. Exodus 2:3, in the Greek Septuagint.)	
ἀκασία. "Acacia." A noun which signifies "innocence," and also designates the "acacia," the holy wood of the Hebrew cultus, significant also to Masons.	

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Hebrew			Greek		Latin Cabala Simplex		
א	A	1	Α α Alpha	A	1	A	1
ב	B	2	Β β Beta	B	2	B	2
ג	G	3	Γ γ Gamma	G	3	C	3
ד	D	4	Δ δ Delta	D	4	D	4
ה	H	5	Ε ε Epsilon	E	5	E	5
ו	V	6				F	6
ז	Z	7	Ζ ζ Zeta	Z	7	G	7
ח	Ch	8	Η η Eta	H	8	H	8
ט	T	9	Θ θ Theta	Th	9	I(J)	9
י	I	10	Ι ι Iota	I	10	L	10
כ	K	20	Κ κ Kappa	K	20	M	11
ל	L	30	Λ λ Lambda	L	30	N	12
מ	M	40	Μ μ Mu	M	40	O	13
נ	N	50	Ν ν Nu	N	50	P	14
ס	S	60	Ξ ξ XI	Ks	60	Q	15
ע	O	70	Ο ο Omicron (Little o)	O	70	R	16
פ	P	80	Π π Pi	P	80	S	17
צ	Tz	90				T	18
ק	Q	100	Ρ ρ Rho	R	100	V(U)	19
ר	R	200	Σ σ, ς Sigma	S	200	X	20
ש	Sh	300	Τ τ Tau	T	300	Y	21
ת	Th	400	Υ υ Upsilon	U	400	Z	22
ך	K(final)	500	Φ φ Phi	Ph	500		
ם	M(final)	600	Χ χ Chi	Ch	600		
ן	N(final)	700	Ψ ψ Psi	Ps	700		
ס	P(final)	800	Ω ω Omega	O	800		
ץ	Tz(final)	900	(Big o)				
Table 1			Table 2			Table 3	

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Lesson 3

1

Modern numeration has a sign for zero, but this did not come into use until the numerals originally invented by the Hindus were introduced into Europe by Arabian mathematicians. In former lessons of our curriculum you have had some explanation of zero, as applied to 'The Fool,' and the occult teaching concerning the No-Number is also developed at some length in the first lesson on the Tree of Life.

Zero, however does not occur in Gematria, except as it is represented by the Hebrew words לֹא and אֵין , the Greek $\tau\omicron\ \mu\upsilon\ \omicron\upsilon$, "that which is not," and $\omicron\upsilon\ \mu\upsilon$, "nothing," and the Latin *Nihil*.

The Hebrew אֵין is the special designation for the first Veil of the Absolute. It is the verbal symbol of the most abstract conception of Reality possible to human reason. Its Gematria is most illuminating. First of all, since it is the number 61, it corresponds to אָדוֹן , Adon, "master, Lord;" to אֲנִי , 'I, myself;" to הוֹן , "substance, wealth, riches;" to הַיּוֹם , ha-yom, "this day;" and to אִמְכָּךְ , ammecha, "thy mother."

Consider these correspondencies. First of all, in the magical language, the No-Number, or No-Thing, is associated with the Master Principle, the Lord who in Psalm 97:5 is said to be "Lord of the whole earth." Yet this Lord is represented also by the first personal pronoun אֲנִי , often translated "I am" in the Old Testament, as where the Hebrew of Isaiah 45:5 reads אֲנִי הוֹן יְהוָה , and is translated "I am Jehovah." Again, the No-Thing is in the magical language equivalent to הוֹן , which means both "substance" and "wealth," and bears a definite relation to the occult doctrine that the true substance which enters into all physical forms (and is therefore the basis of all true wealth) is in itself No-Thing. The correspondence to הַיּוֹם , ha-yom, "this day," indicates another important occult doctrine, namely, that this No-Thing is NOW all that has just been indicated. This serves to correct the common error that it is removed from us either by time or by space. The correspondence to אִמְכָּךְ , ammecha, "thy mother," brings forward the idea that the No-Thing is the perfection of all that we think of as feminine, as well as the summit of all that presents itself to our minds in the masculine forms.

The other Hebrew word for "nothing" is לֹא , lo, "not." Its numeral value, 31, corresponds to אֵיךְ , ake, "How?" or "What?"; הוּאֵךְ , huwk, a Chaldee verb meaning "to go, to bring;" וַיְהִי , va-yehi, "and there was;" and the divine name אֵל , El, which is particularly associated by Qabalists with the ideas of Beneficence or Mercy.

The interpretation is that the No-Thing is the Reality which is the subject of inquiry in all questions beginning with How? or What? It is the power which goes forth into every form of manifestation, and the power also, which brings about every phenomenon. It is the manifesting force which came into operation when in response to the creative 'Let there be,' the text goes on to say, "and there was." All these meanings are summed up in the divine name El, which, being associated with Chesed, Mercy or Beneficence, intimates the Qabalistic doctrine that all manifestations of the One Reality, which in Itself is No-Thing, are

expressions of a Will-to-good.

The Greek $\tau\omicron\ \mu\nu\ \omicron\nu$, "that which is not," occurs in the Clementine Homilies, in a passage which says: "The Place of God is That Which is Not." This refers to the central point within, which is the meeting point of the "Six Boundless Lines," or the place where the three Cartesian co-ordinates cross one another. This is the interior center of the Cube of Space mentioned in Tarot Fundamentals.

By no means is this a mere mathematical abstraction, having no vital interest for our affiliates. *Any point in space may be taken as this point.* Consequently the center of every person's actual existence as a body may be so considered. This central, interior point, "That Which is Not," is every person's point of immediate contact with the One Reality. It is the Adytum. It is "The Palace of Holiness in the Midst, supporting all things."

The numeral value of $\tau\omicron\ \mu\nu\ \omicron\nu$ is 538. In the magical language it has correspondences in both Hebrew and Greek. One Hebrew phrase numbering 538 is $\text{אֵין בְּרוּאָח רֵמִיָּה}$ אֵין , Ain Beruacho Remiyah, "In whose spirit there is no guile." It occurs in Psalm 32:2, and was quoted by Jesus in reference to Nathanel (John 1:47.) Note that the name Nathanel means "Gift of El," which relates it to Chesed, since El (אֱלֹהִים) is the special divine name associated with Chesed. And since we have just seen that אֵין is one of the correspondences to one Hebrew name for the No-Thing, perhaps this instance of the way the Scriptures are written "without and within" may enable you to understand better how clues to the inner meaning are given everywhere in the surface text of writings which are true vehicles for the esoteric doctrine.

The characteristic described by the words $\text{אֵין בְּרוּאָח רֵמִיָּה}$ is freedom from the slightest trace of deceit. The Indwelling Spirit in the Place called "That which is Not" has no veils or masks. Thus it is absolutely impersonal. For literally, *impersonal means "not masked,"* because the root of the word is the Latin "persona," an actor's mask. Guile and deceit are invariably rooted in the sense of separate personality, in the belief that one has a separate personality which must be protected, favored, pampered, guarded against adversaries in the persons of other people. An "Israelite indeed" is one "who rules as God," that is, one whose consciousness is the direct expression of God's utter disregard for the false distinctions of personality. Such persons are the real rulers of the invisible government of the world, because they are open channels for the unrestricted expression of the Divine Beneficence.

They are under the immediate guidance of the true *Self* at the Center. That guidance they experience as a Voice, a "still, small voice." In the Hebrew writings this Voice is called בַּת קוֹל , bath Kol, and the numeral value of this expression is also 538. Its literal meaning is "Daughter of the Voice," and in Hebrew occult literature it refers always to the Divine Voice which speaks from the Inner Center. This is the Voice of the Hierophant, the Voice of Intuition, which speaks when we have ears to hear, saying: "This is the way."

These references to direct instruction, which comes from within, are further developed in the magical language by the Greek correspondences to the phrase $\tau\omicron\ \mu\nu\ \omicron\nu$, 538. The first is $\nu\omicron\eta\sigma\iota\varsigma$, direct cognition of truth by the lucid mind,

apart from any reasoning process. The apprehension comes through interior hearing, what is heard being the bath Kol, or Divine Voice. The second correspondence is ἡ νοητικὴ ἀλήθεια, "the truth perceived by direct cognition." Thus both the process whereby such truth is apprehended and the truth itself are designated by Greek phrases having the same numeral value.

Since all the foregoing are related to the No-Thing, or zero, they are represented in Tarot by The Fool. The central Spirit in every human personality has its abode in the Place of God, "That Which is Not." From that Center speaks the Divine Voice, revealing truth free from all concealment. They who hear that Voice and obey it are "Israelites indeed, in whom there is no guile." Guided by the Voice, their thoughts and actions are expressions of the Primal-Will-to-Good. Thus whatever they think, or say, or do is a free, unobstructed manifestation of that Will, and works for good to the actor, and to all persons affected by what he says and does.

Such, briefly, are the occult meanings of zero, as indicated by the correspondences of the magical language, and illustrated by the Tarot Key bearing the zero sign. Ponder them carefully, and they will help you grasp more firmly the truth that the superconsciousness represented by The Fool is not something either beyond or outside you. It dwells "this day" at the innermost center of your being, and though it is No-Thing, because it is above every limiting definition of human reason, it is also that which becomes manifest in everything within range of human perception. It is the Limitless Light which is a *real presence* in your life now.

In connection with what has been given here concerning the No-Thing, review what you learned from Lesson 2, page 2, of Tarot Fundamentals. Do not concern yourself at this time with the meaning of the other numbers, since these will occupy your attention in the subsequent lessons of this course.

We come now to the explanation of two occult methods employed in esoteric treatment of numbers. They are used continually in all esoteric writings which contain the inner secrets of the Western Tradition.

The first of these occult arithmetical operations is *Theosophical Reduction*. By means of it we find the number which represents the *essence* of any number consisting of two or more digits. This is accomplished by adding the digits of the number under consideration. The process is continued until one of two results is attained:

1. When the addition produces a number which is either a two-digit figure ending in zero, like 10, 20, 30, or any one of the 10's, or a three-digit figure ending in two zeros, like 100, 200, 300 or 400, the operation stops at that point.

The reason for this is that any one of the 10's is the value of one of the letters of the Hebrew alphabet. (Table 1 in Lesson 2 shows all these numeral values.) Hebrew letters are invariably used for indicating the inner meanings of words, because Hebrew is the basis of all variations of the magical language.

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No matter whether the word be Latin or Greek, the number to which its value is reduced is always taken as the key to its inner meaning. Furthermore, in the magical language, which is an artificial mode of writing utilizing words and phrases from three different tongues, the Hebrew is always the basis for interpretation.

You will remember that ¹, among other attributions, corresponds to the zodiacal sign Virgo, designated in Hebrew by the word ¹תולה, which is the Hebrew noun indicating a maid who is actually virgin. In every instance where ¹תולה, almah, occurs in the Hebrew Scriptures with reference to a person, the person so described is also one who is spoken of in terms which clearly indicate her virginity. We speak of this, in passing, because it has been asserted that in the Bible the noun means simply "damsel, a young woman of marriageable age." Yet every instance of the employment of this word in the Hebrew Scriptures carries the clear intimation that the technical virginity of the maid so called must be understood. Never is the word almah applied to a married woman.

2. The Hebrew name for the first Sephirah ¹קתר, Kether, The Crown, serves as an example of the second type of Theosophical Reduction. Its value is 620, and the digits 6, 2, and 0 add to 8. Thus we get the occult meaning of Kether as summarized in the various ideas associated with the letter ¹ק, Cheth, and with Key 7 of Tarot.

The word ¹דמשק, Damascus, 444, gives 12 for its first reduction. Adding 1 and 2 gives 3. This digit resulting from the final reduction is the *least number*. In this instance it shows ¹ג, gimel, and Key 2 as clues to the inner meaning of Damascus.

The second arithmetical operation is called *Theosophical Articulation*. By means of it, a figure containing two or more digits will be separated into its component parts. The number of the word ¹מלכות, Malkuth, Kingdom (name of the tenth Sephirah) may serve as an example. This is 496.

Its component parts are: 6, 90 and 400. These three numbers are the values, respectively, of the letters ¹ו, ¹ש and ¹מ. Thus they are related also to Keys 5, 17 and 21 of Tarot. By this method of treating numbers, the component elements of any number may be ascertained.

When the number contains more than three digits, *thousands* are understood to represent the letters thus: 1,000 is ¹ק, 2,000 is ¹ש, 3,000 is ¹ג, and so on up to 9,000. Thousands from 10,000 to 90,000 are represented by the letters from ¹י, yod, to ¹ש inclusive, and those from 100,000 to 900,000 are represented by the last four letters of the alphabet and the five final forms. In actual practice there are very few words or phrases which add to such high numbers. Hebrew and Latin Gematria seldom give large totals, and even Greek Gematria, in which the numbers are larger, has few examples in which the word or phrase value is higher than 19,000.

To familiarize yourself with these two operations of occult arithmetic, work out Theosophical Reductions of the numbers of all words given in the list of Lesson 2. Be careful to distinguish between the two kinds of reduction. When you have completed this exercise, indicate what Tarot Key represents the essential

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meaning of each word in the list. Having completed this first exercise, take the same list of words, and articulate the numeral values of each. Indicate also what combination of Tarot Keys represents each of these articulations of composite numbers.

Finally, write as briefly as you can, an explanation of the result of *one* reduction, and *one* articulation. Use your knowledge of *Tarot Fundamentals* and *Tarot Interpretation* for this.

These first steps in learning the magical language and its application are the hardest. As you proceed, the work becomes easier, and as you gain proficiency, your interest will increase. Remember, the magical language is the only medium through which the great practical secrets of the Inner School are ever given out. General principles may be more or less satisfactorily explained in ordinary language, but the inner meaning of the Western Tradition is reserved for those who learn its occult terminology.

* * * * *

"I once knew a Yogi, a very old man, who lived in a hole in the ground all by himself. All he had was a pan or two to cook his meals in. He ate very little, and wore scarcely anything, and most of his time spent meditating,

"With him all people were alike. He had attained to non-injuring. What he saw in everything, in every person and every animal was 'My Lord.' He never addressed any person or animal in any other way. Well, one day a thief came his way and stole one of his pans. He saw him and ran after him. The chase was a long one. At last the thief from exhaustion had to stop, and the Yogi, running up to him, fell on his knees before him and said, 'My Lord, you do me a great honour to come my way. Do me the honour to accept the other pan. It is yours.' This old man is dead now. He was full of love for everything in the world. He would have died for an ant. Wild animals instinctively knew this old man to be their friend. Snakes and ferocious animals would go into his hole and sleep with him. They all loved him and never fought in his presence."

This story is from "The Complete Works of the Swami Vivekananda," volume 6, page 93.

End of Lesson 3.

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1

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The number 1 stands for *definite* quantity, in contrast to the lack of definition symbolized by 0. 1 is the sign of the aspect of unity of which Eliphas Levi says: "*Unity may be conceived as relative, manifested, possessing duality; the beginning of numerical sequence.*"

As first in any series, 1 represents the initial impulse or movement. It stands for the outset of a cycle of activity, the beginning of some phase of manifested power. The synonyms for *beginning* include: inception, prelude, opening, threshold, foundation. All these shades of meaning are associated with the seed-idea represented by the figure 1, and they must be considered carefully if we are to have a real comprehension of this number.

Inception is closely related to initiative and initiation. Look up the definitions of these words in an unabridged dictionary, and meditate on their significance. In Webster's New International Dictionary we find this:

"Initiation is used chiefly in introduction to esoteric teachings or to membership in secret societies, but in writings dealing with the usages of early or primitive social organizations it is often applied to the ceremonies and ordeals with which youths are formally invested with the rights of maturity."

When one reaches maturity, he is supposed to be able to stand alone, without aid from others. He is also ripe, and this applies particularly to sexual maturity, which is a chief concern in all primitive rites of initiation. Hence the figure 1, invented by Hindu wise men free from prudery, is frankly a phallic symbol, derived in all probability from the familiar Shiva-lingam.

Furthermore, occult initiation is concerned with the same forces and human functions which are the subjects of instruction in more primitive forms of initiation. Freemasonry preserves many fragments of the teachings of more ancient mystery cults, and it is noteworthy that Masonic candidates join their fraternity that they may "learn to subdue their passions," and the compass which is one of their symbols relates directly to this object. That is to say, the chief purpose of a Mason's training is the control of the subconscious urge denominated *libido* in modern psychology. Masonic readers of these pages will recall many other examples of the same tendency, particularly in one of the Masonic obligations.

Again, at his initiation every candidate receives an apron which he wears in a particular manner. This is explained as having reference to the avoidance of soiling his clothes with "untempered mortar." The Biblical mention of "untempered mortar" in the 13th chapter of Ezekiel uses the word *ṭāḥp̄hēl* (ṭāḥp̄hēl (510)), which is translated "unsavoury" in Job 6:6. Originally it signified something viscous or slimy. The same word is employed figuratively to indicate frivolity or folly.

The "clothes" which might be soiled are the "coats of skin" mentioned in the allegory of Adam and Eve. What is meant is plainly a reference to the avoidance of physical impurity; and that the whole symbolism is also connected with an

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apron makes the meaning perfectly clear, because originally an apron was conferred in primitive rites of initiation to persons who, having reached maturity, covered the organs which, as immature children, they wore nothing to conceal.

In the magical language 1 is designated by the Hebrew אחד , echad (sometimes pointed אֶחָד , achad,); by the Greek $\epsilon\acute{\iota}\varsigma$ (pronounced 'hise'); and by the Latin unus. The words related to these by Gematria add much to our understanding of the esoteric meaning of 1.

אחד is 13, and through the pages of our lessons you have come upon references to this word, especially in its connection with אהבה , ahedah, love. Hebrew lexicons tell us that אהבה has special reference to love between the sexes.

The construct form of the Hebrew noun for "father" is אבי , abi, and this also adds to 13. 1 is truly the "father" of numbers, and this bit of Gematria has reference to those other symbolic meanings of 1 we have just considered.

Again 13 is the value of אגודה , aguddah, which comes from a root meaning "to bind." אגודה has various meanings, but they are all related to the notion of *collective unity*, a unity composed of the combination of parts. Swedenborg speaks of this aspect of unity as follows:

"Oneness or unity is constituted of several various things so arranged as to be in concord or harmony with each other; which concord or harmony of several things arises from their having respect to *one* origin, that is, to *one* Lord who is the life of all . . . There is no such thing as *one* absolutely, consisting of many various things collected together into *one* form, and tending to *one* form or use."

What Swedenborg says involves no denial of Absolute Unity. He says "there is no such thing." The Absolute is No-Thing, 0, but every sort of unity represented by 1 is made up of parts.

Swedenborg points out also that if 1 be considered as the half of 2, it will be evident that 1 has in it some element of conjunction. This is exactly what Eliphas Levi means by his remark that the second aspect of unity possesses duality. This same element of conjunction is also behind the words אהבה , ahedah, and אגודה , aguddah. Even in אחד , according to Hebrew scholars, the root is a verb signifying "to unite, to collect, to gather together."

Yet another Hebrew noun which adds to 13 is גוף , gayhah, meaning "healing, health." It is used in Proverbs 17:22, where we read: "A merry heart doeth good like a medicine." In the opinion of several ancient Rabbis, גוף in this passage indicates the human body. The underlying idea is that of the wholeness or harmony of the various parts of the body.

$\epsilon\acute{\iota}\varsigma$, "one," is 215, the value of אגורה , agorah, "something gathered," the same basic meaning as אגודה , aguddah, "to bind."

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215 is also the number of אֲדִיר, *addiyr*, a word having many translations. Among them are: excellent, gallant, glorious, goodly, lordly, mighty, noble, principal and worthy. All convey the notion of superiority or pre-eminence. This will remind you that in Tarot The Magician, numbered 1, corresponds to the direction *above*, with the same implications of superiority. Whatever is *first-class* is designated by words such as are used to translate אֲדִיר.

Among the most interesting contributions the magical language makes to our understanding of the number 1 are those related to the Latin *unus*. By Table 3 in Lesson 2 you will see that the value of *unus* is 67, a number rich in Qabalistic correspondences. Observe that by reduction the digits of 67 give 13, the value of אֲדִיר.

In Hebrew Gematria the most striking correspondence to 67 is בִּינָה, the name of the third Sephirah. Binah is Understanding, the seat of intuition. Qabalists regard Binah as being the agency of manifestation, by which all things are brought into existence through the establishment of metes and bounds whereby specific forms are established. Thus there is a sense in which Binah is the actual *beginning* of manifestation. Even though it is preceded among the Sephiroth by Kether and Chokmah, the third Sephirah is the *first* step in the actual bringing-forth of form.

67 is also the value of the letter-name זַיִן, Zain. Because Zain means "sword," and so suggests cutting or cleavage, it gives us a hint that the apparent multiplication of species by Binah's establishment of metes and bounds is really *subdivision* of the primal unity into a system of related parts. By reference to Lesson 15 of Tarot Fundamentals you will be reminded that Zain is also related to the sign Gemini, ruled by Mercury. In Tarot, Mercury is the Magician, the Key which sums up the esoteric meaning of 1.

In Latin Gematria, 67 is also the number of *natura*. The primary meaning of this word is "birth." The more familiar use is the origin of the English noun "nature." It means the producing cause of things, exactly what Qabalists understand by Binah. This established order of things, *natura*, is always regarded in esoteric philosophy as being a unity.

From the point of view of Western occult tradition, the most important Latin word having the number 67 is *Jesus*. Here is a clue to the true significance of the Rosicrucian motto: *Jesus mihi omnia*, "Jesus is all things to me." For "all things" is the meaning of *natura*. According to the occult doctrine, the actual substance of all things is the Being of the Logos or WORD. (Here we may point out that since λόγος is 373 by the Greek Gematria, and the first reduction of 373 is 13, there is a connection between λόγος, אֲדִיר and אֲדִיר which has long been part of the Western Tradition.)

The full value of the motto *Jesus mihi omnia* is 150. In Hebrew Gematria this is the value of אֲדִיר עֲלֵי אָדָם, Adam e-lo-oh. The Heavenly Man, concerning whom the Zohar says: "But after having produced the form of אֲדִיר עֲלֵי אָדָם, He (God) used it as a chariot, אֲדִיר עֲלֵי אָדָם, (267,) Mercavah, to descend." (Compare this with the symbolism of Key 7.) What is meant is that the Divine Idea of Man is the vehicle whereby

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God enters into the apparently separated forms of creation. This is precisely the doctrine of the opening words of the Gospel according to St. John, which declare that all things were made by and through the, WORD.

In that great repository of Rosicrucian doctrine, as it had been developed during the 17th and 18th centuries, *The Secret Symbols of the Rosicrucians*, page 7 in the German original includes the words: "Lord, Thine eternal Spirit is in all things," followed by the Latin motto *Salvator mundi*, printed in large letters which stand out from the page as the most prominent element of the entire composition. *Salvator mundi* also adds to 150, and no 18th century Rosicrucian would have doubted the identity of *Salvator mundi* with $\aleph \nu \psi \omega \mu \nu \delta$. Furthermore, 150 is the value of *Omnia in omnibus*, "All in all," which is merely a comment on *Jesus mihi omnia*. It is also the value of the Greek spelling of Nathanel, a Hebrew name which signifies "Gift of God," ($\aleph \alpha \theta \alpha \nu \alpha \eta \lambda$: 150.) Again, 150 is the value of *Jehova salvator*, "Jehovah Savior," which intimates the identity of the Logos with the Supreme Reality designated by the name $\aleph \aleph \eta$, Jehovah.

We have made this digression here because the number 150 has another correspondence of special interest to members of B.O.T.A. who accept the idea that the United States of America is based on the underlying principles of the Western Tradition. Those who have had access to oral teaching of the Inner School know that the United States is the fulfilment of the words of the *Fama Fraternitatis*: "Europe is big with child, and will bring forth a strong child, who shall stand in need of a great godfather's gift."

The principles which Franklin and others learned from Freemasonry, and from more directly Rosicrucian sources, are the principles expressed in the Constitution of the United States and in the Declaration of Independence. The same principles are set forth in the symbolism of the Great Seal.

One prominent feature of the Seal is the All-Seeing Eye, placed on the reverse of the emblem, underneath the motto *Annuit Coeptis*, "He hath prospered our undertaking." The explanatory words of the law which established the national arms make it perfectly clear that "He" is none other than Jehovah, $\aleph \aleph \eta$. Thus the Gematria of *Annuit coeptis* being 150 indicated the hidden Rosicrucian meaning. On the Seal this is emphasized by the All-Seeing Eye, because 150 is also the value of $\aleph \nu \psi$, "Thine Eye." And this particular word is subject of a lengthy explanation in *The Lesser Holy Assembly*, where we are told that "Thine Eye" refers expressly to the Divine Beneficence, namely, to that aspect of the Life-power which prospers all human undertaking.

What the Western Tradition, particularly in its Rosicrucian developments, means by the name Jesus is far more than the personal cognomen of the Rabbi of Galilee. The literal meaning of this name is, "The nature of That Which Was, Is and Will be ($\aleph \aleph \eta$), liberates." This declares the truth that the entire cosmic order works together for freedom. In the Western Tradition it is held that the man who bore this name perfectly realized the true nature of God, Man and the Universe; and himself perceived the essential identity of these three aspects of the One Reality. Thus he identified himself fully with all that is. What he realized transcends every limitation of personality, but his conscious identification with

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the Supreme Reality makes his life and personality the true *STANDARDS* by which to measure other human lives.

His knowledge of Reality was intuitive. "As I hear, I judge," said he. Thus Jesus is not only related to ה'י by the Gematria, 67, but the life, words and works associated with this name were actually expressions of the very intuition Qabalists ascribe to Binah. The seed-idea of Jesus' realization, and the secret of his power, he expressed in the saying: "I and the Father are ONE."

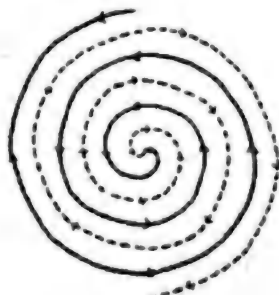
Nature is one. God is one. Man is one. These are not three *one's*. They constitute the harmonic unity Swedenborg mentions. We cannot discover this unity if we judge by outward appearances. We perceive it intuitively or not at all. Something within makes it known to us. It is in the secret place within that we make the contact with ה'י . There, and there only, may we hear the Voice which over and over again has unfolded to unschooled, simple men and women the deepest secrets of the universe.

This inner center is the point at the center of the Cube of Space, the point at the innermost center of every human personality. In the Qabalah it is associated with the letter ו , Tav, and the primitive Semitic form of this letter was a cross, representing the meeting-place of the axes of a cube.

This point at the center is also the Masonic point within the circle. The circle is 0, the Absolute Unity, or *En Soph Aur*, the Limitless Light. The point represents the concentration of that light in קט , Kether the Crown. On the Tree of Life Kether is the beginning of all activity, and the nature of the activity is shown by the Qabalistic term, ראשית הבלגלים (1032,) *Rashith ha-galgali*, "The beginning of the whirlings."

The only kind of motion which can result from the concentration of the Limitless Light at a center within its boundless expanse must of necessity be rotation, or whirling motion. This rotation, however, is not merely circulation round a center. It is a spiral motion which concentrates energy at the center.

The path of concentration is a contracting spiral which, so to say, winds up the energy. This is the Spiral of Involution, or Generating Spiral. Because of the law that action and reaction are equal and complementary, the Point, or Kether, is also the center from which proceeds a spiral which diffuses the concentrated energy. This unwinding spiral is the Spiral of Evolution, or the Discharging Spiral. In the following diagram the solid line shows the Spiral of Involution, and the dotted line is the Spiral of Evolution.



The Spirals of Involution and Evolution

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Understand that this is no mere theory. The diagram shows graphically the operation of a law of action and reaction which is at work throughout the universe. This is what the Eastern School terms the Out-breathing and In-breathing of Spirit.

Kether is also the seat of **אֵיחָדוּת**, Yekhidah, the Indivisible *SELF*. Yekhidah is the One I Am, which, being necessarily omnipresent, is the actual center of expression for the Primal Will, at the heart of every human personality.

(Lesson 4, as Paul Case wrote it, Ends Here.)

"The lamp by the light of which one forges a name and another writes a cheque for a thousand dollars for famine, shines on both, knows no difference. Light knows no evil, you and I make it good or evil. This idea must have a new name. It is called Mother, because in a literal sense it began long ago with a feminine writer elevated to a goddess. Then came Sankhya and with it all energy is female. The magnet is still, the iron filings are active.

The highest of all feminine types in India is mother, higher than wife. Wife and children may desert a man, but his mother never. Mother is the same or loves her child perhaps a little more. Mother represents colourless love that knows no barter, love that never dies. Who can have such love? - only mother, not son or daughter, nor wife.

'I am the Power that manifests everywhere,' says the Mother. She who is bringing forth the following destruction. No need to say that destruction is only the beginning of creation. The top of a hill is only the beginning of a valley. Be bold, face facts as facts. Don't be chased about the universe by evil. Evils are evils. What of that?

After all it is only Mother's play. Nothing serious after all. What could move the Almighty? What made Mother create the universe? She could have no goal. Why? Because the goal is something that is not yet attained. What is this creation for? Just fun. We forget this and begin to quarrel and endure misery. We are the playmates of the Mother. Look at the torture the mother bears in bringing up the baby. Does she enjoy it? Surely. Fasting and praying and watching. She loves it better than anything else. Why? Because there is no selfishness. . . . Until we love the universe with same-sightedness, with impartial, undying love, we are missing again and again. But then all will have vanished and we shall see in all the same infinite eternal Mother."

(From the Works of Swami Vivekananda, Vol. 6, p. 115.)

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1

Lesson 5

Your beginning with Gematria will have shown you that \aleph has the same number as the Latin *panacea*, Universal Medicine, 37, and the Greek for "ark," (Moses' ark of the bulrushes) which is η θ β η . Yet another correspondence to 37 is \aleph , Abel. This name of Adam's second son means both "breath" and "transitoriness." It suggests that even the slightest and most fleeting expressions of the cosmic Life-Breath are to be understood as being essentially identical with the Eternal SELF.

By reduction, 37 gives the number 10, the value of the letter \aleph , yod. In Tarot \aleph is the Hermit. Thus it is shown that the Silent Watcher depicted by Key 9 represents the Self at the inner center. Elsewhere we have said that the path of occultism which leads to the heights is also the path which leads to the innermost center. Thus the mountain peak on which the Hermit stands is also the Point within the circle.

The Self at the center is the Reality in the most transitory forms. It is the remedy for all diseases, the *panacea*, or Universal Medicine. It is the ark which preserves us from every danger. It is the Indivisible Unity from which radiate all the Spirals of discharging energy which constitute creation.

Geometrically, the point represented by 1 is said to be the beginning of all measurement. In Neo-Platonic arithmetical philosophy, emphasis is placed on the fact that 1 is not only a point, but also the first point, or primary cause of all positions.

Simple location or position is the beginning of geometry, and occult science employs geometry to unveil the mysteries concealed by superficial appearances. "By geometry," Masonic monitors declare, "we may curiously trace nature through her various windings, to her most concealed recesses." Consider the image evoked by these words, and you will see that Masonry indicates occult geometry as a means for passing from outside to inside by a path of research which is actually a spiral, within which is the true "East," or point of sunrise, the Golden Dawn of Aurora.

This reminds us that the symbol of a point within a circle is also the astrological and astronomical symbol for the sun. Occultists of the ancient world, as well as educated men and women of today, knew the apparent motion of the sun to be an illusion. Long, long ago they were aware of the truth that the sun is the center of our solar system. Copernicus merely made public what, prior to his day, was an esoteric doctrine.

In Masonry, the symbol of the point within a circle owes some part of its importance to the fact that by means of this point one may accurately determine a right angle. How to determine a right angle was, not so long ago, a carefully guarded secret of Operative Master Masons. Today this is schoolboy knowledge, but one can easily understand how very necessary it was in former times to be sure of the angle of a true square, in order to test the horizontals and verticals

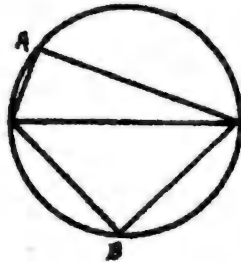
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of the various buildings constructed by the guilds of operative masons.

The simplest way to determine a true right angle is to begin by constructing a circle of any convenient size. This done, draw the diameter of the circle by ruling a straight line across the circle through the center.

Then select any other point on the circumference. Connect this point by a straight line to one end of the diameter. Connect the same point by another straight line to the other end of the diameter. The angle where these two lines meet is a true right angle. It makes no difference at what point on the circle the two lines meet. The angle is always a true right angle.

This is shown in the diagram below. The angle formed by the two lines meeting at the point *A* is a right angle. So is the angle formed by the two lines meeting at point *B*. Thus it will be seen that what makes the construction possible is the point *within the circle*, determined before even the circle is constructed.



These considerations show that 1, as representing the point which is the beginning of geometry, stands for the first principle of the hidden wisdom ascribed by the Egyptians to their god Thoth, whom Greeks identified with Hermes, and Romans with Mercury.

The number 1 is also the beginning of reckoning, just as the point is the beginning of geometry. Thus it is naturally connected with Thoth, the measurer. The same idea is behind the fact that the Babylonian equivalent of Thoth, the god Nebo, whose name signifies "announcer, proclaimer, herald," was supposed to be the inventor of writing and reckoning. (This gains all the more force when we recall that originally letters were also numbers.) Nebo was also, like Hermes, the patron god of physicians, and was himself considered to be the active healing principle in every kind of medicine. Thoth-Hermes-Nebo therefore personifies the *panacea* itself, and this Universal Medicine is found at the *Point within*. Tarot confirms this by picturing Thoth-Hermes in the person of the Magician, numbered 1. It also shows the *panacea* in the picture of the Hermit, corresponding to '1', yod; and the letter '1' is 10, the reduction of 37, the value of *panacea*. The astrological attribution of the Hermit to Virgo shows us where to find the actual substance required for the Universal Medicine; and the fact that Virgo is ruled by Mercury or Hermes completes the correspondence.

This same Hermit is he who appears in Key 5 as the Voice of Intuition. All practical occultism includes techniques designed to enable the aspirant to come in close touch with that central *Self*. This makes the quest for the inner center

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of first importance in the work of a practical occultist.

This indicates the true significance of Jesus' admonition: "Seek ye first the Kingdom of God, and His righteousness." We have heard this again and again, but the miserable condition of most human beings, and the tragic situation in world-affairs today, are evidence that few take the advice to heart.

The pity is that this is the infallible prescription for the healing of all our personal, economic and political ailments. The sort of thing which repeats itself in the sad history of human conflicts and inharmonies simply could not happen in a world where most men and women made the search for the inner center their primary object in life.

Whoever does this invariably finds what he seeks. When contact with the one point is established, all other relationships automatically resolve themselves into harmony. This is true, yesterday, today and forever. It is true for the individual, whenever he actually does make this quest his first concern. And he who does find the center escapes even the worst catastrophes, is free in the midst of tyranny, and prospers, no matter what sort of economic or political set-up may be in force during his lifetime.

So long, however, as such persons continue to be in the minority, the contrast between the Inner School and the outer world will continue to exist. There is only one way to find it, and because the majority of human beings do not, and will not, seek the kingdom first, the outer world is, as it has been for groaning milleniums, a battlefield of greed and hate and lust, ruled by force. Century by century it grows worse, and as man's intellect reveals to him some of nature's secrets, he but adds to the terror of power misused.

Yet those who are really free do by no means try to escape from the world and its problems. Every step forward toward real civilization has been made possible by the Inner School, and carried out by its agents. We owe all that is good, all that is permanent, all that makes for brotherhood and understanding, to men and women already free who devote their lives to helping the rest of mankind. They do not hide in monastic seclusion, even though they are, even in these supposedly enlightened days, obliged to conceal themselves.

Does this seem a little too simple? Try it honestly, and you'll find it taxing all your powers. The words are so easy to say. To do the thing is to reverse the whole current of one's life. Nor does the freedom promised come to any but those who really put the quest for the kingdom before every other consideration.

They who do so almost never say anything about it. For there is only one to know, only one to judge. The deluded Power-Seeker may fool even his personal, intellectual judgement. But the Self knows, and until the whole of the personal life is directed toward the finding of the inner center, failure follows failure, misery links itself to misery, and sorrow is piled on sorrow. Not otherwise can the One within awaken us to the truth.

There are no words in the magical language which add to I - only a single letter, the first in every one of the three alphabets that are utilized in this

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artificial mode of writing. That is N (Aleph), α (Alpha), or A, or as used in this course, *italic A for the Latin*.

But you have long since learned in Tarot that N is the letter represented among the Keys by 0, The Fool. On the other hand, in this lesson all the emphasis has been on 1, the number of the Magician, associated with J, Beth, the second letter.

This apparent inconsistency has a good reason. There is really no essential difference between 0 and 1. 1 is simply concentrated 0. Self-consciousness is simply super-consciousness focussed into the field of the specific and particular. There is no partition between 1 and 0, no wall between self-consciousness and super-consciousness, no separation between the personal and the superpersonal. No division, and no distinction.

None of the religions of the ancient world, and few of the philosophies, perceived this clearly. God (or the Absolute) was held to be transcendent, unapproachable, far-off. The notion that this august One could enter into or participate in the affairs of men, to say nothing of the affairs of lesser creatures, seemed to deprive that One of something of its superiority and excellence.

Exoteric pantheism goes to the other extreme. It perceives truly the pervasiveness of the universal life; but fails to grasp the truth that the absolute unity is more than the mere sum of its innumerable parts.

The Western Tradition distinguishes between the 0 and 1, because the human mind itself makes this distinction for practical purposes. But the human mind itself is the way Universal Mind behaves when it functions through the human brains it has made for itself. So it would be equally true to say that the Universal Mind itself establishes this distinction between 0 and 1, super-consciousness and self-consciousness.

If you think through this, and determine to understand it, you will. For it is not only the highest report of reason, but the report of all sacred books revered by man. Better yet, it is the report of the Voice within, and you can have that report at first hand. You have only to be still, and know.

During the coming week, find the numbers for the following words. Classify them by numbers.

Then reduce the numbers. Observe which of these words, since their number reduces to 10, may also be represented by 1, inasmuch as 10 is composed of 1 and 0. This will serve to intensify your realization that in Tarot the Hermit and the Fool are really one and the same. They differ in appearance, that is all.

Do not forget that in using the Tarot in connection with the magical language, the word or phrase is reduced to a number which is the value of a LETTER. Then the Key corresponding to that letter is used for the basis of the interpretation.

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ἀγνεΐα.	Hagneia (note the sign of the aspirate over the first α.) Purity, chastity.
ἡ ἀλήθεια.	Heh alethia. "The truth."
filius	Son.
vinum	Wine.
Abiegnus	Abiegnus, name of the Rosicrucian Mountain.
verbum	WORD.

Adam ve-Chavah, Adam and Eve.
Chavah, Eve, is pronounced
with the H-sound for Π, Cheth,
and double-V for ך, Havvah.

אדם וחוה

Chesed. Name of the fourth
Sephirah. Beneficence, Mercy.

חסד

Gimel, the letter-name. The ם
with the dot in its bosom
indicates a double-M, so it
should be Gimmel. Camel.
As a verb, גמל, gawmal, "to
reward, recompense; to wean,
ripen." (Ponder this.)

גמל

Lamed, the letter-name.
Ox-goad. As a verb, למד, to study,
to learn, to work.

למד

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Lesson 6

In connection with this lesson review the meaning of 2 given in *Tarot Fundamentals*. There are no words in the magical language having 2 as their value, but since 2 is the number of Δ , β and B , the fundamental meanings of the number are related primarily to the Magician and 1, considered as the *second* aspect of unity the "one possessing duality."

But most of the meanings of 2 are related in Tarot to the High Priestess. Here we have a hint of the same idea which was considered in Lesson 4. That is, the idea that there is no partition, separation, nor distance between the aspect of consciousness corresponding to 2 and 1, any more than between those corresponding to 1 and 0. Subconsciousness, selfconsciousness and superconsciousness are simply three levels of *one* consciousness. Similarly, since 1 is half of 2, the number 2 is simply the reflection of the number 1, and sometimes this reflection is indicated

thus: $\frac{1}{1}$.

Readers familiar with mathematics must guard against taking this for the fraction which expresses the division of 1 by itself.

As the antithesis of 1, the number 2 represents what is secondary. It is next below the first in importance, but stands in relation to all numbers following 2 just as 1 stands to 2, or as 0 to 1. Therefore the inferiority symbolized by 2 is to be considered as applying only to its relation to the number 1. 2 is superior to all other numbers except 0, symbol of the Absolute, and 1, symbol of Primary Manifestation.

As second in a series beginning with 1, the number 2 represents continuation, in the sense of carrying onward or extending the initial impulse of 1. 2 is therefore an emblem of prolongation, of a lengthening in space or time. Hence in geometry 2 corresponds to the line, an infinite series of points, or 1's.

The various associations of ideas connected with the word *line*, and thus with 2, are so many that the student will profit by looking up the word *line* in an unabridged dictionary. Every shade of meaning should be considered, for they all have some bearing on the symbolism of 2.

Among them we may note that the word *line* was formerly used to represent a rule or standard of conduct, as when the Psalmist says of the heavens that their "line" is gone out through all the earth. The English is a literal translation of the Hebrew לֵךְ , *kav*, a cord, a measuring line. (The Gematria of לֵךְ is 106, very important in Rosicrucianism.)

Again, a line represents a boundary, marking the limit of a field, and separating it from adjoining fields. Note here the implication of duality: "this side of the line, and that side."

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In yet another sense, the same word is used figuratively to designate fortune or lot, as when we speak of "hard lines" or when the Psalmist sings: "The lines are fallen to me in pleasant places."

Succession and sequence are also represented by 2, since it follows 1 in the numeral series. Hence, as the sign of what follows after, 2 is the arithmetical symbol of result or effect, as contrasting with cause. For this reason also, 2 is the number corresponding to the moon, as the *second* light. The ancient occultists who devised occult arithmetic as the basis for the magical language knew as well as we do that the moon is a satellite, or follower.

2 is also a symbol of doubling, or duplication. It is the numeral sign of repetition and recurrence. Closely related to these ideas are those of similarity, resemblance, parallelism, analogy, and the like.

As the antithesis of 1, which is the symbol of the Ego, 2 stands for the Non-Ego. In Hindu philosophy the Non-Ego is named Prakriti, and is termed the *inferior* nature. The Bhagavad-Gita explains Prakriti as the mysterious power of the Supreme Spirit. Prakriti is the *working power*, whereby the creative impulse of the Self is manifested in forms which constitute the environment of all creatures.

We find a reflection of this Hindu doctrine in those fragments of Pythagorean philosophy which call 2 the number of chaos, or spirit-matter. In modern scientific analysis of the nature of the physical universe, it is found that "matter" is merely a generalization for our various sensory experiences of a single energy which is continually in motion. The fundamental character of this motion is vibratory.

This is to say that the basic activity of the universe is oscillation, or reciprocating motion. This vibratory activity is wave-like. It ebbs and flows. It has rhythm and periodicity. It is a movement between two poles, or extremes. All these ideas are inseparably connected in human thought with the number 2.

Psychologically, 2 is the number of memory, because every recollection is a duplication of some original experience. For this reason the Greek philosophers of the Alexandrian School made 2 the number of science. Plutarch gives us their opinion:

"The number which is called the infinite binary must needs be science; in every demonstration or belief belonging to science, and in every syllogism, we draw that conclusion which is the question doubted of, from those propositions which are by all granted, by means of which another proposition is demonstrated. The comprehension of these we call science; for which reason science is the binary number."

According to Plotinus, the Pythagoreans took 2 as the symbol of intellect. Their use of "intellect," however, was broader than its restricted modern significance. What they had in mind corresponds closely to what Qabalists denominate **Chokmah**, Wisdom, which is the name of that one of the Sephiroth numbered

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2. In reference to Kether, the Crown, which is the Sephirah corresponding to 1, Chokmah is said to be feminine. Chokmah therefore corresponds to the Hindu Prakriti, described in the Bhagavad-Gita as the great womb from which all creatures are born. Chokmah is a feminine noun, and in Proverbs 7:4 we read: "Say unto Chokmah, thou art my sister." Chokmah is declared also to be the power whereby the earth was founded, and is called the *Principal Thing*.

Thus Chokmah exactly corresponds to the double meaning of the number 2. Chokmah is secondary, and therefore inferior, when considered in its relation to Kether. In relation to all else, Chokmah is primary. It is the principal thing, whence all other things are derived. Qabalists therefore call Chokmah by the name *Ab*, Father, whenever they think of it as standing in relation to other aspects of manifestation subordinate to it.

2 is also a symbol of division, and is the numeral sign of separation, of contrariety, of contrast, and thus of contradiction, antagonism, reversal, inversion and like ideas. From these meanings 2 gets its traditional evil significance; expressed by Plutarch as follows:

"But the binary number, which is infinite, is a devil, and in its own nature evil, -- about which the multitude of material beings, and this world which is the object of our eyes, are conversant."

Hindu sages express the same thought when they identify Prakriti, the power of Purusha (the Self), whereby all things are made manifest, with Maya, the source of delusion. Prakriti is the power of the Supreme Spirit to create objects. It is the illusive power, consisting of the three qualities. Except by the union of Prakriti (2) and Purusha (1), no creation can take place. Hence Prakriti (2) is not independent, but subject to the Primal Will symbolized by 1.

Yet Prakriti (2) is the cause of all action in the universe. It is the power producing the various distinctions of forms, the various objects which appear to have separate existence. Therefore is it regarded as being the root of all evil, and training in Oriental schools of occultism is intended to carry consciousness beyond this stream of the cosmic life force, and bring man into union with the Self whence that stream of life proceeds.

Oriental occult training assumes, even when it does not always give explicit expression to the idea, what Buddha set forth in the four grand truths of his doctrine:

1. Life implies pain;
2. Pain has a source;
3. That source can be stayed;
4. The means of staying it are attainable.

Many Occidentals call this pessimism, but they misunderstand the Oriental con-

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ception. More clearly than any other thinker, Buddha expressed the truth that the source of pain is craving for one's own personal happiness, lust for life, and gratification of the passions. But when he declared that lust for life can be extinguished, he did not mean extinction as many understand it. For the lust for life is based on the error of mistaking what is symbolized by 2 for what is properly represented by 1.

Right knowledge leads to conscious union with what Qabalists term *יְחִידָה*, Yekhidah, the Indivisible Unity. This union is conscious identification with the Supreme One. It extinguishes lust for life, and hunger for possessions, by making us one with the Causeless Cause, whence all manifestation proceeds. It is the infallible *panacea* for the cause of all human ills, spiritual and physical, that dreadful ailment which Dr. George Washington Carver calls "I-disease."

Attachment to secondary causation is the root of pain. The cure is conscious identification with Primary Reality. In negative terms, Buddha taught precisely what Jesus declared positively when he spoke of entering the kingdom of heaven. As emphatically as ever did Buddha, Jesus counselled his disciples to abandon "this world," and to seek within for the peace and security of the kingdom of primary causation. To the same effect was his saying: "If thine eye be single, thy whole body shall be full of light."

Yet 2 is not really an evil number. It is only the numeral symbol of what, when it is misunderstood, leads to pain. Thus Eliphas Levi says:

"The *duad* is the number of the Elohim, or forces which constitute the equilibrium of universal balance. It is also in a special manner the number of woman, wife of man and mother of society. The idea of the supreme unity reflects itself in the *duad*. The figures of the *duad* are Son, who is the splendor of the Father, and the Word, which is the form of thought; it is speech fecundated by the Spirit, woman reflecting man, water mirroring the sky. It is also the manifested light. By mistaking this light for the unity itself, we come to the black *duad* - shadow, matter, unintelligence, hell itself. The good *duad* is harmonious and equilibrated; its highest expression is the incarnation, the unconfused combination of divinity and humanity, God revealed in man that man may rise to the divine life. The physical expression of the *duad* is the firmament which separates the waters from the waters; it is the point of fixation which rules the movements of matter. It was represented at the gate of Solomon's temple by the pillars of Jachin and Boaz.

"The *duad* is unity reproducing itself to create, and this is why the sacred allegories picture Eve issuing from the very breast of Adam. It is also the number

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of the Gnosis and the generative number of society and law. One is the cause, two the Logos. Unity can only be manifested by means of the duad, for unity itself and the idea of unity already make two. Divinity is one in essence, has two essential conditions as the fundamental basis of its being; those are necessity and liberty. Revelation is the duad - every logos is twofold and supposes two. The ancients, in their symbols and magical operations, multiplied the signs of the duad, that its law which is that of equilibrium, might not be forgotten."

Thus ends, for this week, the lesson on the number 2 as written by Paul Case.

In the Introduction to this course, Lesson 1, the editor overlooked explaining the various pointings of the letter ϖ . Pointed thus: ϖ it is pronounced as sh; but when it is pointed ϖ it is pronounced as s. It may also be doubled when it is written with a dot in its bosom, ϖ , double sh, shsh, and ϖ is double-s.

Hebrew has many other diacritical markings, some for poetry and some musical. Hear a Rabbi, or a Cantor, read or sing from the Sacred Writings, and you will awaken to the hidden beauty of Hebrew. If you are so inclined, and you will be fortunate if you are, study the language with a good grammar; or go to a Rabbi and ask for help. He will never refuse you.

If you discovered a map which gave you the location of a hidden treasure, and you knew the map to be genuine, wouldn't you make every effort to decipher it?

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According to Qabalists, it was because of the powers of the number 2 that the letter ב, or Beth, was selected by God to begin creation. There is a beautiful allegory in the Zohar which shows all the letters of the Hebrew alphabet, beginning with ט, Tav, and working back through the series to ב, coming before the Lord of the Universe to present their claims to being chosen to begin creation. One by one they are rejected, until ב comes before the Lord, saying:

"O Lord of the world, may it please Thee to put me first in the creation of the world, since I represent the benedictions, ברכות, offered to Thee on high and below."

And the Lord answered:

"Assuredly with thee I will create the world, and thou shalt form the beginning in the creation of the world."

All this is a fanciful development from the fact that the first word in Genesis is Bereshith, בְּרֵאשִׁית, "In the beginning." But however fanciful it may be, the reason for the choice falling on ב is noteworthy, because it intimates clearly that the motive behind creation, and the initial impulse in creation, is that of benediction, or blessing.

Now, in the Hebrew alphabet, the letter ב, or Beth, means "house." Thus it represents that which is the abode, or dwelling-place, of the Life-power.

Beth, the second letter of the Hebrew alphabet; as a numeral, two.

ב

In, at; among, with; by means of, through; against.

(preposition)

בְּ

As an abbreviation of בן, or בֵּן, the meaning "son of." This is extremely rare, and is included here only for your information.

בֵּן

In Hebrew grammar, בְּ as noted above, is a preposition signifying in, within, and into. This is of special importance, in connection with the use of this letter and the number 2 in the magical language. For it definitely suggests movement from a point without to a point within. But, when we are considering the initial creative activity, we are at once confronted with the obvious truth that there

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can be no outside to the limitless expanse of omnipresent Being. Thus it becomes evident that the initial act of creation must necessarily be movement toward a point which is, relatively, within this boundless expanse. This is that very concentration of energy which was described by the spiral diagram in the preceding lessons. And since any point in space may be regarded as the center of a boundless expanse, any point may be considered to be one upon which converge all the lines of force.

And here we need to consider the old maxim of the Pythagoreans which makes the line the geometrical correspondence to the number 2. It is the focus of an infinite number of lines of force upon an inner center which initiates creative activity, and sets up, at the center, the whirling motion represented by Kether in the Qabalistic system.

Furthermore, the letter \beth represents also, as a preposition, what we express by the words *by* and *with*, as expressing instrumentality. Thus the letter \beth expresses the means or agency whereby the Life-power expresses itself.

As students of Tarot, our readers will see how this ties up with the occult meanings of Key 1 in Tarot, corresponding to \beth . For the Magician is the agency whereby the power of that which is above is communicated to that which is below.

Yet there is a sense, also, in which the number 2 is also represented by the third Key in the Tarot series, because that third picture is the High Priestess, and bears the number 2. The High Priestess corresponds more particularly to those meanings of 2 which are associated with what the Hindus call Prakriti. Thus the Magician, as second Key in the series, corresponds to those aspects of 2 which are more directly connected with \beth and with the idea of the beginning of manifestation, as well as with the agency whereby creation is initiated. And the High Priestess is a symbol of the processes of reproduction, of duplication, and of reflection, and so on, which are also definitely related to the number 2. The High Priestess is the symbol of 2 as the sign of continuation. The Magician is that aspect of unity, possessing the quality of duality, in that it is secondary to the Primal Unity or Boundless Spirit, symbolized by 0 among the Arabic numeral symbols, and by \aleph among the Hebrew letters.

This may be a little hard to grasp at first reading. But keep thinking about it, and you will find the meaning gradually unfolding itself in your consciousness. Remember, there is that in you, no matter who you may be, to which all these shades of meaning are perfectly familiar. It has known all this from the beginning. These words and numbers are but hooks, to draw the ideas from your inner consciousness, up into the place of conscious awareness.

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From here on, we shall begin to make more progress in building our dictionary of the magical language. And even now we may make a start, though there are no words corresponding directly to the number 2. For we can make a selection of some of the more important ones having 2 for their digit value. There are, of course, many others besides those given in the list which follows; but it is better to keep them in reserve until we come to them in the course of our studies of the higher numbers.

As before, reckon the numbers of the words below, and articulate them. All have 2 for their least number, as you will find by reduction. Select two examples of direct correspondence by word-value, and write a brief account of your understanding of the meaning of the correspondence.

Od (ode), the fire of the magic of
L.V.X.

71X

(Your editor found the following concerning Od in Webster's Dictionary. It is no part of B.O.T.A. instruction, but is interesting: "Od. The name given by Baron Von Reichenbach to a natural force, which he believed himself to have discovered. He thought it was present in all bodies, but was developed especially by magnets, crystals, heat, light, and chemical and vital action. It was held to explain the phenomena of mesmerism, and has since been made to do duty anew for those of spirit rapping, table turning, etc. It has been credited with the ability to produce luminous appearances, visible, however, only to persons of peculiar sensitiveness. Also called odic force, odylic force, odyle, odyl.")

That od force of German Reichenbach
Which still from female finger tips
burnt blue.

E.B. Browning).

Kahzabh. As a noun, a lie, falsehood; deceit.

כז

Kawzab. As a verb, to fabricate, to lie;
to combine or devise; to bind together;
to fail, to dry up (as a brook).

כז

Leakh. Vigor, natural force; freshness.

זל

Lakh. As an adjective, moist, fresh, new;
liquid.

זל

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Be-yad-El. "By the hand of God." (Job 27:11.) Note the initial ב is used as the preposition "by." The two words, בְּיָד , are joined together by a dash to indicate that they are to be treated as one word.	בְּיָד-אֵל
Khawlat. As a verb, to snatch up; to decide definitely; to ascertain; to knead with hot water.	חָלַט
Khaylet. As a noun, secretion, humour.	חָלַט
Kool. As a verb, to comprehend, measure; to hold, to comprise.	כוּל
Yom. Day; light of day; time; season.	יוֹם
Yoom. To be warm, or bright.	יוֹם
Adonai. Lord. The Lord, God. Used only for the Supreme Lord, ὁ Κύριος , and serves generally as a Q'ri or Massoretic reading for יהוה .	אֲדֹנָי
Gam-yawkhad. "Together in unity." (Psalm 133:2.) Important in Masonry.	גַּם-יָחַד
Hayikawl. Temple, or palace. (Chaldean.)	הַיִּקְל
Lamed (Lawmed). The letter-name.	לָמַד
Lahmad. As a verb, to learn, study; to exercise in; to be accustomed.	לָמַד
Limmade. To teach; instruct; to train.	לָמַד
Lehmed. As a noun, learning, study.	לָמַד
Khalilah. Rotation, succession; round about; in turn. Pointed חָלִילָהּ , an adverb meaning "God forbid!"	חָלִילָהּ
Tetragrammaton Elohekah. "Jehovah thy God." (Deuteronomy 28:58.)	יְהוָה אֱלֹהֶיךָ

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אֶרֶץ.	Earth. This is a contraction of <i>yéa</i> , earth, land. It is the Qabalistic spelling.
amen	Amen. The Latin for the Hebrew word, <i>אמן</i> , ahmen (really ahmane), "so be it."
magia	Magic.
Maria	Mary.
vita	Life.
agnus	Lamb.
terra	Earth.
gloria	Glory.
Agnus Dei. Lamb of God.	
adytum	Sanctuary.
Fiat lux. "Let there be light."	

Magil's Linear School Bible, in Hebrew and English, is an excellent Bible to have for reference. It is used in Jewish schools for beginners in the Hebrew language. You will have no difficulty in finding it in any Jewish Book-store, or Hebrew Center. However, it contains only the first five Books of Moses; but this is sufficient for a beginning. It is published by the Hebrew Publishing Company, 77-79 Calancey Street, New York. Below is an example of the way it is written:

בראשית Genesis

In-(the)-beginning
God created
the heaven
and the earth.
And-the-earth
without form
and void.

בראשית
בְּרָא אֱלֹהִים
אֶת הַשָּׁמַיִם
וְאֶת הָאָרֶץ
(וְהָאָרֶץ)
חֲדָה
(וְהָיָה)
וְהָיָה

This lesson opened with the allegory from the Zohar. Note the large 3, the first letter of the first word.

End of Lesson 7

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Lesson 8

Review the meaning of the number 3 in *Tarot Fundamentals*. In addition to those in the list on page 2, consider also what is written in Lesson 9, pages 1 to 3. To what you will find there, we may add these observations by Eliphas Levi:

"The triad is the plenitude and perfect logos of unity; it is the number of creation; it is the light manifested in its fulness. The triad is the universal dogma, and the basis of magical doctrine. It supposes an intelligent cause, a cause which speaks, and an expressed principle. The Absolute, which is revealed in speech, endows the latter with a significance equivalent to itself, and itself creates a third in the comprehension of this speech. Grammar invariably attributes three persons to the logos or verb. The first is that which speaks, the second that which is spoken to, and the third that which is spoken of. The Infinite Prince in creating speaks of Himself to Himself. Such is the explanation of the Triad and the origin of the dogma of the Trinity. The magical dogma is also triple. That which is above resembles or equals that which is below. Thus, two similar things and the word which expresses their similitudes, make three. In magic we have origin, realization, adaptation; in alchemy, azoth, incorporation, transmutation; in theology, God, incarnation, redemption; in the human soul, thought and love and action; in the family, father, mother, and child. The triad is the supreme end and expression of love; two seek each other only to become three.

"The triad issues of itself from the duad; the movement which produces two begets three. Three is the key of numbers, for it is the first numeral synthesis; it is the triangle of geometry, the first complete and enclosed figure, the generator of an indefinite number of similar or dissimilar triangles."

When Levi says, "The triad issues of itself from the duad," he refers to the fact that in thinking of 2, the numbers 0 and 1 are in the background of the mind. 2 is the third numeral idea. The sum of 0, 1 and 2, or the theosophical extension of 2, is 3.

On the Tree of Life, 3 is represented by the Sephirah Binah, named מַלְכוּת , Aima, Mother. Yet 3, the number of Binah, is also the number of אָב , Ab, Father, a name given to the second Sephirah, Chokmah. Chokmah possesses the latent potency of becoming Binah, just as the number 2 possesses the quality of threeness.

The same thing appears in Tarot. Key 3 is the Empress, a pregnant woman, who is actually identical with the virgin High Priestess, with the latter's latent power of motherhood made active by her union with the Magician, just as the union of 2 with 1 produces 3.

Thus our study of the occult meaning of 3 in the Western Tradition requires us to consider:

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1. The Sephirah Chokmah, or 2, as a potential 3, from which issues the actual 3;
2. The Sephirah Binah, as the Qabalistic representative of the actual powers of 3;
3. The letter \aleph , Gimel, because its value in the Hebrew alphabet is 3;
4. The Tarot Key numbered 3, and the Path of Wisdom corresponding to it, because this is the path which unites the potential *threeness* of Chokmah to the actual manifestation of the power of 3 in Binah.

First of all, let us remind ourselves that both Chokmah (2) and Binah (3) are manifestation of the same power. That power is the whirling motion generated in Kether by the concentration of the Limitless Light at a *point* (1) within its boundless expanse. It is communicated to Chokmah through the Path of the Fiery Intelligence, attributed to \aleph , the first letter of the Hebrew alphabet. The same power enters Binah through the Path of the Intelligence of Transparency, attributed to the letter \beth .

Now the letter-name \aleph , Aleph, is composed of the same letters as the word \aleph , Pehleh, Wonderful. The latter is one of the many Qabalistic titles of Kether. \aleph is like a mirror-image of \aleph , and thus suggests that the power active in the path of \aleph is like a *reflection* of the power of Kether.

In like manner, the value of \aleph , Chokmah, is 73, and 73 is like a mirror-image of 37, the value of \aleph , Yekhidah, the "only One," or Universal Self, seated in Kether. To Chokmah, moreover, Qabalists give the special title of \aleph , Ab, Father.

This word is composed of the first two letters of the Hebrew alphabet. Thus it combines in itself the potencies of the Path of Fiery Intelligence, leading from Kether to Chokmah, and those of the Path of the Intelligence of Transparency, leading from Kether to Binah.

Furthermore, since the value of \aleph , Ab, is 3, it corresponds directly to Binah through that number, and through the same number to the third letter of the Hebrew alphabet, \beth , Gimel.

Now, fatherhood, designated by the word \aleph , has no real significance apart from the complementary idea of motherhood, represented by \aleph , Aima, Mother, the Qabalistic title of the third Sephirah, Binah. Fatherhood is just a possibility, which requires a mother to make it an accomplished fact. Yet it is also true that since motherhood is the consequence of the woman's impregnation by the man, the male potency indicated by the word \aleph , is also the promise of the actual expression of the female function designated by the word \aleph , Aima.

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Furthermore, Qabalists expressly teach that in relation to Kether, the Sephirah Chokmah is to be thought of as female, because it receives the influence descending from Kether. To this aspect of Chokmah, they say, refers the Biblical riddle: "We have a little sister, and she hath no breasts."

In Tarot, it is this very aspect of Chokmah which is symbolized by Key 2, the High Priestess. This, too, is what is meant by the saying that the Mother is concealed within the Father. The same idea is behind the story of the creation of Eve from Adam's rib.

According to the Zohar, moreover, the third Sephirah, Binah, contains a concealed triad, for in *The Lesser Holy Assembly* we read:

"Also we have learned that the name בִּינָה, Binah, comprehendeth all things. For in Her is י, Yod, which is associated with אֵימָה, Aima, or the letter ה, Heh, and together they produce בֶּן, Ben, the Son, and this is the word בִּינָה. Father and Mother, who are י and ה, with whom are interwoven the letters ג and ל, which are בֶּן, the Son."

The letter י, or first letter of בִּינָה, is by Qabalists attributed to Chokmah. The second letter of בִּינָה is attributed to Binah. בֶּן, Ben, Son, is the name given to the sixth Sephirah, Tiphareth, which corresponds to the ו, Vav, of בְּרִיָּה, the Tetragrammaton. (Observe here that י and ה form the Divine Name יְהִי, Yah, assigned to Chokmah, and having the value 15. 15 reduces to 6, the value of the letter ו, so that Qabalistically the letter ו results from the union of י, Yod, and ה, Heh, just as Tiphareth, the Son, results from the union of Chokmah, the Father, and Binah, the Mother.)

Tiphareth is the lower end of the path of the letter ג, Gimel, which is the third path proceeding from Kether. The path of ג is therefore the link between Yekhidah, the universal Self, and the personal Ego, seated in Tiphareth. Tiphareth is called בֶּן, Ben, Son; אָדָם, Adam, designating generic humanity, or *genus homo*; and מֶלֶךְ, Melek, King, which refers to the place of humanity in the scale of creation. Man is the only creature we know who is aware of the indwelling Ego. The highest aspect of this awareness is reached when man perceives the essential identity of this inner I AM with the universal SELF, Yekhidah (יְהִיָּה).

He in whom this awareness ripens to perfection is in full control of the conditions which constitute the environment of his personality. Thus he deserves to be called מֶלֶךְ, Melek, King.

Since Chokmah is at the lower end of the path of א, Binah at the lower end of the path of ב, and Tiphareth at the lower end of the path of ג, it is evident

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that the sixth Sephirah is brought into actual manifestation before Chesed and Geburah, the 4th and 5th Sephiroth.

In the same way, the theosophical extension of numbers brings out 6 before 4 and 5. 1 is the extension of itself, for 0 plus 1 equals 1. 2 is the reflection of 1, but the extension of 2 (0 plus 1 plus 2) is 3. The extension of 3 (0 plus 1 plus 2 plus 3) is 6.

After Tiphareth has been brought into manifestation through the path of J, the power of Chokmah projects itself into Binah through the path of 7, to which the Empress, Key 3 of Tarot, corresponds.

This Key conveys in its symbolism the idea of a masculine force (the force of Chokmah, the Father) operating through a feminine agent or medium. For the Empress is obviously a pregnant woman. Since you have studied this Key, you will recall that a prominent feature of the design is a waterfall descending into a pool. The falling water is one of many old symbols for the masculine aspect of the Life-power, and the pool which receives it symbolizes the feminine phase of manifestation. Thus what is depicted by Key 3 is that very germination and multiplication of form which we have learned to associate with the number 3, and with Binah, the Sephirah which Qabalists name Mother, because they hold that Binah is the "door" or 7, Daleth, through which the various specialized forms of existence are brought into manifestation.

Because most of what has been written in this lesson, up to this point, is a departure from the customary ways of modern thought, you may need to read it several times. Be sure to keep at it until you have really grasped the inner meaning. Sooner or later you will perceive clearly that all those different paths and Sephiroth are really only varying aspects of a *single* unity.

Be careful not to dismiss this part of the lesson as being mere hair-splitting speculation. If there be one thing which has been abundantly demonstrated by modern science, it is the truth that nothing is more practical than the ability to measure accurately, and to discriminate keenly between slightly different aspects of closely similar things.

One of the aims of this course is to develop your power of discrimination by means of a kind of mental gymnastics which centuries of experiment have shown to be admirably suited for such training. If you are impatient, and feel inclined to avoid doing these exercises, do not delude yourself with the notion that your reluctance indicates a superior type of mind, which does not need this sort of training. The truth is just the contrary.

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Lesson 8

Whatever it is that you want to be and do, however bent you may be on doing nothing which will not produce definite, measureable results which will make a difference in your life and your circumstances, this particular kind of mental training is indispensable. We Builders of the Adytum are engaged in an enterprise which demands precisely the sort of skill one gains from studies like these. We are preparing to command physical conditions by mental means. Every person in the world who now exercises any appreciable degree of such control has either submitted himself to this very system of mental gymnastics, or else has worked at some other system based on the same principles, and requiring as much and the same kind of effort. This work is not imposed on us by any external authority. On the contrary, it is made necessary by the nature of the undertaking to which we have dedicated ourselves. Lazy brains cannot manage physical conditions by the use of mental powers.

The difficulties, moreover, vanish when we begin to acquire even a small measure of skill in this way of using our minds. When one gets the knack of doing this sort of work it becomes absorbingly interesting. At first, one may have only occasional flashes of insight. Eventually the time will come when this study will put us in possession of the greatest treasures of the Hidden Wisdom.

One thing which will become increasingly clear to you, if you grasp the inner meaning of this lesson, is that your central Ego, to which you apply the pronoun "I", is really of the same substance as the universal Divine Spirit seated in Binah, the Spirit to which Qabalists give the name נשמה, Neshamah. You will come also to understand that your central Ego is essentially identical with the cosmic radiant energy which is the life force of all beings. This life force is attributed to the Sephirah Chokmah, and is named חַיָּה, Chaiah.

Your "heavenly Father," therefore, is the universal life of Chokmah, and your "heavenly Mother" is the universal Intelligence, Binah. This is the meaning of the passage in the New Testament which tells us that Jesus, pointing to his disciples, said:

"Behold, my mother and my bretheren! For whosoever shall do the will of my Father which is in heaven, he is my brother, and sister, and mother."

A more perfect expression of the Qabalistic doctrine it would be hard to find. Jesus had first-hand experience of his essential identification with the cosmic Life-power. He called that power (the Chaiah in Chokmah) his Father in heaven, because he knew in himself that every man's life is really a focus of the universal cosmic energy.

He knew, from the same experience, that the secret of truly intelligent behavior is to submit one's life, at the personal level, to the direction of the indwelling universal Will which has its seat in Kether.

Lesson 8

Whoever does make this submission of the personal life to the direction of the *Central Will* has in him the same Spirit that animated the whole life of Jesus. He finds in doing so that he is identified with all who act from the same motives. They are his Brothers and Sisters in L.V.X. Their collective being is his "Mother," and this is **מָה**, or Binah.

Here we may pause to observe that the Greek **αἷμα**, though pronounced "haima" because the aspirate, the "h-sound," is marked above its first letter, is by Gematria equivalent to the Hebrew **מָה**, Mother, and to **בֶּן**, Son. The Greek **αἷμα** means "blood," but if you grasp the inner meaning of this lesson, you will perceive that blood is the substance of your physical existence and that your blood carries the essence of that existence as the radiant energy liberated into the blood stream by the process of assimilation. Readers who are familiar with alchemical and Rosicrucian doctrines will remember how important is blood in both. Even the exoteric letter of the Bible says, "The life is in the blood." The essential radiant energy, one with the radiance of the stars, is the life, or L.V.X. Blood is the substance by means of which that L.V.X. is specialized in the various organs of the body, in the glandular secretions, and in the functions of bone, sinew, nerve, muscle and brain which constitute our terrestrial existence.

αἷμα. Haima. Blood. In its plural, **αἵματος**, streams of blood. Its secondary meaning is "blood-relationship, kin."

(Your editor has several file-card boxes which are overflowing with cards of Gematria. Over the years cards have been misplaced in the files, and lost until discovered. He regrets that he did not use a looseleaf notebook. Paul Case used both. With all of his natural gifts (and he was a gifted man), and with the great advantage of having been personally instructed by a great Adept, Paul Case found it necessary to labor very hard. He *practiced* much more than he *preached*! We should all follow his example and WORK!)

αἷμα is pronounced hah'-ee-mah. In Genesis 9:4, where the use of animal food is allowed, it is first absolutely forbidden to eat "flesh with its soul, its blood."

End of Lesson 8

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1

Lesson 9

The geometrical figure corresponding to the number 3 is the triangle. This, as may be seen from Table 2 in Lesson 2, is the form of the Greek capital letter Δ, Delta, corresponding to the Hebrew ד, Daleth. And the ancient form of the letter ד itself was also a triangle, but with the point downward instead of at the top, as in the Greek letter.

Any triangle corresponds to 3 but the two most important in symbolism are the equilateral and the right-angled triangle. The three equal sides of the equilateral triangle are suggested by the number of the word נלפ, Pehleh, Wonderful, associated with Kether, which adds to 111. Its digits, 1, 1, 1, suggest the three equal sides of the triangle. And because the mirror-image of נלפ, the letter-name אלף, Aleph, has the same value, it also corresponds to the equilateral triangle.

The right-angled triangle which is made familiar by Masonic and other occult symbols, is the one whose vertical line has 3 units, whose horizontal base is of 4 units, and whose ascending hypotenuse has 5 units. This is the celebrated Pythagorean triangle. Besides its correspondence to 3, through its being a triangle, this particular figure is related to 3 because the sum of the units round its sides is 3 plus 4 plus 5, or 12, and the reduction of 12 is 3.

There are only two Hebrew words which add to 3. One is אב, Ab, Father, the special title of Chokmah, which has received sufficient mention already. The other is ב, baw, an adjective meaning "coming, future." What is to be learned from this Gematria is that while it is natural for us to think of אב, the Father, as the cause of existence, and therefore as being antecedent to what is now part of our present experience, the Life-force named אב is also the essential Reality which is to find manifestation in every event and condition which, to our limited time-sense, appears to be in the future. The Eternal is beyond the limitation of past, present and future.

To give anything like a complete list of words and phrases whose numbers may be reduced to 3, is beyond the scope of this lesson. The following paragraphs include some of the most important. They will repay careful study.

12

(Note the connection of all these words with the 12 units of the Pythagorean triangle mentioned above.)

Dawgah. As a verb, to grow, increase,
multiply. As a noun, a small fish.

דג

Hu. He. (Also the name of a deity worshipped
by the Druids.) This is the 3rd person
singular masculine pronoun. It has a
particular reference to the Divine Name

הוא

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אֶהְיֶה, Eheyeh, "I AM," and to the universal SELF, יֵקְהִידָהּ, Yekhidah.

Vav, or Waw. The letter-name, meaning a nail, hook or pin. As the letter-name, it is associated with the Hierophant in Tarot. It is also connected by Qabalists with the sixth Sephirah, Tiphareth.

γάλα. Gaza. A Greek noun meaning "treasury," used in a certain mystical sense in the Rosicrucian *Fama Fraternitatis*. (The Greek dictionary gives: "the royal treasure; riches." It lists it as originally a Persian word.)

The number 12 is important also because it is the number of the Tarot Key named The Hanged Man.

21

Eheyeh. Existence, Being; the Divine Name assigned to Kether. In the English of Exodus 3:14, אֶהְיֶה is translated "I AM."

אֶהְיֶה

Khesev. Vision, form, appearance. An Aramaic word used in Daniel 4:20. (In this reference khesev is spelled differently because of the grammatical changes required.)

קֶסֶב

Yeho. A Divine Name of special importance in Qabalah. By some it is regarded as a shorter form of יְהוֹהֵ. By six permutations of this Name, says the *Sepher Yetzirah*, God sealed the six directions of space, thus forming the Cube of Space to which you gave considerable attention in your study of *Tarot Fundamentals*.

יְהוֹהֵ

in. In. This Latin preposition signifies both active movement into, and also mere presence within. It has reference to the idea that all manifestation is of necessity within the all-embracing expanse of the Limitless Light.

The number 30 is important primarily because it is the value of the letter 7, Lamed. It therefore links up with the 11th Tarot Key, and as a rule, numbers which may be reduced to 30 are not further reduced. But it is to be remembered that they all have 3 for their essence.

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30

Jehudah, or Judah. Name of the Tribe of Israel associated with the zodiacal sign Leo. It is noted that when this word is considered to be masculine it means Judah. When it is feminine, it means Judea. This from the Hebrew dictionary.

יהודה

Future tense of the verb "to be."

יהיה

δέκα.

Greek noun for "ten."

39

Zabal. To enclose; to reside, to dwell. To exalt, honor. As a masculine noun, זבל, dung, manure.

זבל

Tal. Dew. Important on account of its use in alchemical texts, in relation to the First Matter. The root of the word is a verb meaning "to cover."

טל

Lat. Covered, secret; enchantment.

לש

Lawt. Magic art.

לש

Tetragrammaton echad. Tetragrammaton is ONE. (Deuteronomy 6:4.) The great affirmation of unity which is the basis of Judaism.

יהוה אחד

The full quotation just cited is, "Hear, O Israel: The Lord our God, the Lord is One." The first word, **שמע**, ends with a large **ע**, and the last word of the sentence, **אחד**, ends with a large **ד**. This is an example of Temurah, **תמורה**, which means, among other things, "permutation, change." The sentence is so written to call attention to its importance. If you have a Hebrew-English Bible, look this up. There are many examples of Temurah in the Bible.

48

Gedulah. Greatness, majesty, magnificence. One of the names of Chesed, the fourth Sefirah.

גדולה

Chayil. Army; rampart, wall. **חַיִל**, strength.

חיל

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Cha'yil. Strength, power; efficiency; wealth; force, army, host; vigor, health. From a root, spelled the same way, meaning to whirl, to twist, implying spiral motion such as that generated by the concentration of the Limitless Light.

חַיִּיל

Ham, the son of Noah.
Warm, hot, as an adjective.
Khem, the Egyptian's own name for their country. This word is the root of "alchemy" and "chemistry."

חַם
חֶם
חֶם

Yuwbal. A stream, a river; a blast of a trumpet (from the sound continuing like a stream); Jubal, the name of a son of Lamech.

יֹוּבָל

Kokab. A star, a planet; specifically, the name of the planet Mercury.

כּוֹכַב

Mayawz. "Of old." (Proverbs 8:22.)

מַיָּאז

arbor. Tree. A word which continually recurs in Qabalistic and Rosicrucian texts. It is particularly emphasized in 18th century writings.

fons. Fountain, spring; source, origin, cause. Literally, a pouring forth.

rota. A wheel. Used in the *Fama* to designate one of the Rosicrucian books. Origin of the manufactured word, *Tarot*.

57

(N.B. Words under this number require very careful discrimination. The Qabalistic maxim that in regeneration all evil appearances are overcome, and all become **טוֹב-מְעוֹד**, *tov-meod*, "very good," as in the beginning, is a key.)

Abdan. Perdition, destruction, ruin.

אַבְדָּן

Own. Ability, strength, power; manly vigor; wealth, riches; grief; bill of sale, deed.

אָוֵן

Awven. Trouble, sorrow; wickedness, idolatry.

אַוֵּן

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The root-meaning of both words implies effort, panting. In און, own, the effort succeeds. In און, awven, it comes to nothingness, vanity, wickedness, idolatry, affliction, pain.

	Iyoom. Threat, warning; fright, terror.	איום
	Bawnaw. To erect, to build; raise; to build up, establish.	בנה
	Dawgim. Fishes. Pisces, 12th sign of the zodiac, attributed to the letter P.	דגים
	Keluw. A prison.	קלוא
bonum.	A noun derived from the adjective bonus. It signifies utility, profit, good. It is one of the great key-words.	
lumen.	Light, in all senses, literally and figuratively.	

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	Akiylah. Something edible, food.	אכילה
	Elohekah. "Thy God." (Deuteronomy 4:24; Isaiah 60:20.) Note that this word is written with the same letters as the one which signifies food.	אלהיה
	Bawkhown. An assayer of metals; a test, an experiment (in later Hebrew).	בחון
	Bakhoon. A watch tower, or observatory.	בחון
	Galgah. A wheel, a whirlwind; heaven (as the wheeling of the heavenly bodies). Qabalists say this word is a special name of Shekina, the Divine Presence. Compare with <i>rota</i> , under 48.	גלגל
Aurora.	Dawn. This is a very important mystical and Rosicrucian word.	
granum.	A seed. In the <i>Fama Fraternitatis</i> , Brother C.R., the Founder of the Order, is called <i>granum pectori Jesu insitum</i> ,	

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"A seed planted in the breast of Jesus,"
The inner meaning has to do with Jesus'
own saying: "The seed is the WORD."

Note that both "dawn" and "seed" imply the first stage of development.

75

Hayllale. Brightness, the morning star,
Lucifer.

הילל

Yelawlaw. Howling, wailing, lamentation.

ללה

Kimah. A cluster; the "seven stars."
(Job 9:9.) Exoterically, the Pleiades.
Esoterically, the seven interior stars,
pictured on Key 17 of Tarot.

ק'סח

Layelah. Literally, a twist, a spiral turn
(away from the light); night. The same word
means adversity, when used figuratively.

לילה

matrix. The womb.

84

Agaph. Troop, squadron, wing (army) bank
of a river, rivulet.

אגף

Awgaph. To close, shut door; to seal a jar.

אגף

Enoch, "initiated."

אנוך

Bekal-laib. "With my whole heart."

בכל-לב

Gemoolah. Reward, recompense.

גמולה

Yawda. To see, to know; perceive, consider;
to care for, regard; become acquainted with.
"To know" in the sense that Adam "knew" his
wife, Eve, and she conceived.

ידע

centrum. Center.

essentia. Essence.

magister. Master, chief, leader, superior.

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seculum. Generation; life-time; age.

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Beni El. Sons of God.

בְּנֵי אֵל

Mawgen. A disk; a shield. Defense, protection.

מָגֵן

Miggane. To deliver up; deliver to; defense, protection.

מִגָּנָה

Nakhelah. Torrent, stream; valley, ravine; shaft of mine. As a feminine noun, נַחְלָה, inheritance, possession.

נַחְלָה

Tsawbaw. To assemble (for religious or military service). As a noun, army, host; warfare, war, military service; service; fixed time.

צָבָא

ἀγάπη Agapeh. Love; brotherly love; charity. This Greek word does not appear in the classics. Its first use was in the New Testament. It seems to be in some sense a transliteration for אַהֲבָה, the Hebrew noun meaning "love."

θέλημα. Choice, determination; will, decree.

Omnia ab uno. "All from one." This occurs again and again in alchemical and Rosicrucian books.

luna mater. "The Moon is its Mother." A phrase from *The Emerald Tablet of Hermes.*

102

Ahah Adonai Tetragrammaton. "Ah, Lord Jehovah." (Jeremiah 32:17).

אֵהָא אֲדֹנָי יְהוָה

Emuwnah. Faithfulness, firmness; trust; faith; religion.

אֱמוּנָה

Yatsab. To place, to station, to continue. As an Aramaic noun, יָצַב, "to speak truly," hence, "truth."

יָצַב

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Tsebiy. Grace, splendor, glory; stag, deer, gazelle.

צבי

punctus. Pointed, pricked in.

porta coeli. Gate of Heaven.

111

Ehben-khane. A precious stone.
(Proverbs 17:8.)

אֶבֶן-חַנֵּן

In this compound word are summed up many mysteries of the Qabalah. The meaning of צבי has been explained. חַנֵּן, khane, signifies grace, something precious, and also has the meaning of good-will. Qabalists regard it as of special importance, because the letters ח and נ are the initials of the words חֵכְמָה נְסִיטָוֶרָה, Chokmah Nesetawrah, "The Secret Wisdom," i.e., Qabalah.

Echad Hu Elohim. Literally, "One is He, the Creative Power," or, "God is One."

אֶחָד הוּא אֱלֹהִים

Aleph, the letter-name, meaning ox.

אֶלֶף

Eleph. "A thousand." Family, clan; cattle.

אֶלֶף

Illafe. To teach, train; to learn.

אֶלֶף

Ophel. Darkness, obscurity; Figuratively, misfortune.

אֶפֶל

Pehleh. Wonderful; mystical, hidden.
(Isaiah 9:6.)

פֶּלֶא

Kepha. Aramaic name for Peter (Kephas).

כִּפְתָּא

οἶκος. House, abode, residence; family.

trifolium. Trefoil.

E pluribus. From many; out of many.

120

Damyuni. Imaginative. The special title of the Path of Wisdom corresponding to the letter י.

דַּמְיוּנִי

Ammuwd. Pillar, column.

עַמּוּד

"Stand ye." (Jeremiah 6:16.)

עֲמֹדוּ

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9

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Clavis artis. Key of art.

Medicina catholica. Universal medicine.

Pax profunda. Peace profound. An ancient Rosicrucian salutation.

138

Ben Elohim. Son of God.

בן אלהים

Tsehmakh. BRANCH. Plant, growth, sprout; name of the Messiah.

צמח

Fraternitas R.C. The Latin signature at the end of the *Confessio Fraternitatis*.

Perseverantia. The mystic title of ONE of the Founders of B.O.T.A. It means "perseverance."

Mater et virgo. Mother and virgin.

Rex Judaeorum. King of the Jews.

Valle Josophat. Valley of Jehosaphat, a mystical term in alchemy and Freemasonry.

There are of course, many other words and phrases related by reduction to 3. But careful study of those given above, in connection with the following list of words related to the number 300, will give you much food for thought and for meditation.

300

Yawtsar. To mould, to fashion, to form.

יצר

Yatser. Conception, imagination.

יצר

Kippar. To cover, to expiate, to make atonement (at-one-ment).

קפר

Ruach Elohim. The Spirit of God.

רוח אלהים

End of Lesson 9

THE MAGICAL LANGUAGE

Lesson 10

Review the various meanings of the number 4 given in Tarot Fundamentals, Lesson 2, page 2, and Lesson 11, pages 1 and 2.

Eliphas Levi says:

"The triad resumed by unity, and with the conception of unity added to that of the triad, produces the first square and perfect number, source of all numerical combinations, and origin of all forms -- the quaternary or tetrad, the tetractys of Pythagoras, whence all is derived. This number produces the cross and square in geometry. All that exists, whether of good or evil, light or darkness, exists and is revealed by the tetrad. The affirmation of unity supposes the number four, unless this affirmation revolves in unity itself, as in a vicious circle. So the triad is explained by the duad and resolved by the tetrad, which is the squared unity of even numbers, and the quadrangular base of the cube, the unity of construction, solidity, and measure.

"The perfect word, that which is adequate to the thought which it expresses, always virtually contains or supposes a tetrad -- the idea with its three necessary and correlative forms, then the image of the thing signified or expressed, with the three terms of the judgement which qualifies it.

"A height, a breadth, which the height geometrically divides into two, and a depth separated from the height by the intersection of the breadth, such is the natural tetrad composed of two lines which are crossed. There are also four movements in Nature produced by two forces which sustain each other by their tendency in a contrary direction. Now the law which rules bodies is analogous and proportional to that which governs minds, and that which governs minds is the manifestation even of God's secret, the mystery of creation. Visible nature reveals the unseen, and secondary causes are proportional and analogous to the manifestations of the First Cause, which is thus always revealed by the cross, that key of the mysteries of Egypt and India, the Tau of the patriarchs, the divine sign of Osiris, the Stauros of the Gnostics, the keystone of the Temple, the symbol of occult

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Masonry, the central point or junction of the right angles of two infinite triangles.

"The Great Magical Agent is revealed by four phenomena, and the secret of its direction is the supreme arcanum of the sublime and ineffable tetrad.

"The number four represents perfect equilibrium, the double duad, the cubic stone, the four elementary forms of universal matter. Revelation manifests itself by four laws -- the law of nature, the law of fear, the law of grace, and the law of intelligence. Spiritual progress is accomplished through four stages -- penitence, faith, hope, charity. There are also four moral virtues -- justice, strength, temperance, and prudence. The tetrad is symbolized by the four rivers of Eden, which issue from one source to water the whole paradise, forming the sign of the cross. It is also the number of power, and in its correspondences with humanity, it is the rebellious unity reconciled to the sovereign trinity."

Among the Hebrew letters, 4 is represented by \daleth , Daleth, of which it is the value, and by κ , Mem, and τ , Tav, whose numbers 40 and 400, reduce to 4. Thus some of the meanings of the tetrad will be exemplified to us by the symbolism of Tarot Keys 3, 12 and 21, which correspond to \daleth , κ and τ . These letters and Keys, however, will correspond more particularly to the potential and unmanifested nature of 4.

The Tarot Keys 4, the Emperor, and 13, Death, symbolize the manifested or actual operation of the tetrad. They are associated with letters corresponding to the number 5, to indicate the truth that as soon as 4 becomes active, it immediately results in 5. Thus the two Keys, 4 and 13 show 4 as "possessing" the potencies of 5, just as 1 "possesses" duality, as 2 "possesses" the qualities of 3, and as 3 implies the 4 whereby it is completed.

Thus Key 3 of Tarot, the Empress, owes its name to its relationship to Key 4, the Emperor, though the Emperor follows the Empress in the series. Furthermore, the number printed on the Key

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is the number of the letter to which the Empress corresponds. This principle will be found to apply to all the Keys.

The highest meanings of the number 4 are those connected with דוד , Chesed, the fourth Sephirah. דוד signifies "loving-kindness" or "mercy." The fourth Sephirah is named גדולה , Gedulah, meaning "greatness," "dignity" or "majesty." Sometimes, also, Gedulah is translated "Magnificence." To this fourth aspect of the Life-power's self-expression is attributed the simplest and most fundamental of the Hebrew Divine Names, which is אל , El, meaning "strength, might, power." The number of אל is 31, which reduces to 4. 31 and its multiples are of great importance in the magical language, as are the multiples of 13, of which 31 is the mirror-image.

אל , like its mirror-image, לא , 10, sometimes signifies "nothing, not." Pointed yet another way, אל becomes a preposition meaning "to, toward, into or against." (Meaning "not, nothing," it is pointed thus לא .) The Qabalists hold that all meanings of a letter-combination must be considered, no matter what the vowel points may be. Thus אל , El, "God," is shown to be no thing, yet at the same time a strong power, which is the cause of motion toward, into or even against.

The two letters which form this word are closely related in the Hebrew alphabet: א , the ox, and ל , the ox-goad. It is easy to see what is meant. The Life-power is self-directive. Perfectly free in itself, it nevertheless guides itself, during a cycle of manifestation, through self-appointed ways or channels of activity, and the underlying principle in this self-direction is that of balance, or equilibrium, ל , as related to Key 11, Justice. The perfect equilibrium which is always maintained in itself and in the totality of manifestation is symbolized by 4, the reduction of 31, the value of אל , El.

Both names of the fourth Sephirah are multiples of 4,

גדולה , Gedulah, Majesty, is the number 48, or 12×4 , suggesting the multiplication of the powers of the 4 elements by the

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12 signs of the zodiac. דוד , Chesed, Loving-kindness or Mercy, is 72, or 18×4 . It represents the multiplication of the 4 elemental powers through the activity of ו , Chai, Life. The life of all beings is the universal radiant energy, or Astral Light. In the Qabalistic system, this radiant life force is associated with the Sephirah Chokmah, which is placed on the Tree of Life just above the fourth Sephirah, דוד . Chesed, like Chokmah, is a predominantly masculine Sephirah, receiving the influence of Chokmah through the path of ו , Vav, pictured in Tarot as the Hierophant. Thus whatever power is in דוד is derived directly from the Sphere of the Zodiac in Chokmah, and from ו , the life-force in the same Sephirah. The two names of the fourth Sephirah reveal by their numbers, as we have just shown, this direct derivation from the second Sephirah.

Furthermore, since 4 is 2×2 , on the Tree of Life the number 4 is to be thought of primarily as the multiplication of Chokmah by itself. This is a perfectly logical relationship. Chokmah (2) is the Absolute Wisdom. Perfect Wisdom cannot express itself otherwise than in beneficence or loving-kindness. Thus דוד is a logical deduction from Chokmah, just as 4 is the necessary mathematical consequence of the multiplication of 2 by 2.

In the magical language, the words which correspond to 4 are:

Abba, the Aramaic for "Father."	אבא
Title given to scholars.	
Gay. An adjective meaning	גאי
"proud, haughty, conceited."	

There is no possible reconciliation of the meanings of these two words. The significance of the first is plainly a reference to the direct derivation of the powers of דוד from Chokmah, since Chokmah is called אבא , which also means Father. (Note, furthermore, that one title for Key 5 of Tarot, corresponding to the path through which the influence descends from Chokmah to דוד , is the Pope, in Italian, *il Papa*, the Father).

Lesson 10

Though there is no reconciliation between the meanings of אָהַב and אָהַב , there is a relationship. The two words stand for opposite manifestations of the Qabalistic ideas which correspond to the fourth Sephirah.

Pride is often associated with the power and authority and magnificence expressed by the noun גְּדוּלָּה , Gedulah, Majesty. Pride is the besetting sin of persons in high places, whose superior rank and wealth permit them to play Lord or Lady Bountiful to their less fortunate contemporaries. Pride, moreover, is by astrologers regarded as being characteristically a Jupiterian sin. The negative Jupiter is bombastic and ostentatious, and this is precisely the significance of אָהַב , as used in Isaiah 16:6. Chesed, חֶסֶד , is the Sphere of Jupiter.

40

The words which correspond to 40, the value of the letter D, Mem, are:

Bakhal. As a verb, to loathe, abhor; the ripening (of figs); to feel nausea (the state of consciousness preceding the attainment of the consciousness symbolized by Key 12).	בָּחַל
Bokhal. Early ripening; Puberty (of women.)	בִּחַל
Khehbel. Cord, rope; measuring line; portion, part, lot; destruction, ruin.	חָבַל
Woe! Alas!	חָבַל
Khawlawb. Milk.	חָלָב
Kheylehb. 1. "Fatness," 2. Superabundance; 3. the best part of anything - what	חֵלֶב

some Alchemists call "water," is by others termed "Virgin's Milk." Fatness is a characteristic of alchemical water. From this element of water the wise derive all their supplies of substance for manifestation as external forms. "This water is the best part, or most desirable thing."

Gawzal. Adverb, meaning "to rob, plunder, seize by violence; robbery. To strip off, to flay, as skin from the flesh." Here is a direct reference to what is implied by the alchemical idea that the element of water is the source of form, and that it is associated with the creative letter ך. Since all things are manifestations of one Reality, besides which there is nothing else whatever, it follows that what seems to be multiplication of forms is only the apparent subdivision of the One into various parts

גזל

Vahlahd. Child, boy; infant.

גלד

Goale. (A title of Yesod.) Redeemer, Savior: Messiah; kinsman, relative. (Jeremiah 59:20, "and a redeemer will come to Zion." 233.)

גואל

Yad-Jehovah. The hand of Tetragrammaton, signifies the formative power of the One Reality.

יד-יהוה

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(Ezekiel 1:3). Thus we may understand that Alchemical Water is the agency, or power, whereby the One Reality projects its creative energy into specific forms.

Sol Sun. In alchemy, gold; in heraldry, golden yellow, the color assigned in one scale to Tiphareth, the Sphere of the Sun.

Catena A chain. Used figuratively to represent a series of things or persons joined together, whether by common interests, or in a logical series. Used in the text of Plate 33 of *The secret symbols of the Rosicrucians* to illustrate the same basic idea as that which is symbolized by the *Tree of Life*, with its connecting paths.

The study of the words in this section in connection with Key 12 of Tarot is recommended to our Associates. Rather than deprive you of the benefits of your own independent thinking, we prefer to leave the words to speak for themselves. We may, however, point out that לֵב refers to the state of personal consciousness which usually precedes the attainment of the state symbolized by Key 12. Note also that לֵב is prominent in the symbolism of the Key, and that Sol is shown likewise.

400

The words which correspond to 400, the number of the letter ט , Tav, are:

"Behold, I lay in
Zion for a foundation
a stone." (Isaiah 28:16).

הִנְנִי יֹסֵד בְּצִיּוֹן אֶבֶן

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The basic geometrical figure corresponding to 4 is the square. This figure is related to the cube, because every face of a cube is a square. It is also related to the Egyptian pyramid, which has a square base.

The square of the number 4 is 4×4 , or 16, and the Kamea, or Magic Square of Jupiter contains 16 cells, numbered as shown below.

ד	ד'	טו	טז
ט	י	יא	יב
ה	ה'	יג	יד
טז	יז	יח	יט

Figure 1

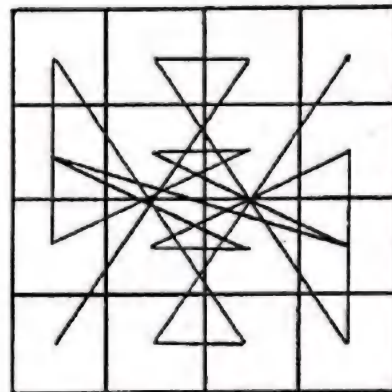


Figure 2

The numbers are represented by Hebrew letters. Observe that 15 is written טו, and that 16 is טז. Every line of the square, vertical, horizontal and diagonal, has the same summation. This is 34, the number of אב אלהים, El Ab, God the Father. This Divine Name is attributed in Qabalistic alchemy to Jupiter, and to the metal Tin. It is composed of the name אלהים, El, which is assigned to אהבה, Chesed, combined with אב, Father, a name of Chokmah. Thus it implies what has been mentioned earlier in Lesson 10, the direct derivation of Chesed from Chokmah, as 4 is derived from 2. (See Figure 1.)

A continuous line drawn from center to center of the cells of this square, beginning at 1 and ending at 16, is the magical line of Jupiter or Chesed. (See Figure 2.)

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It represents the total summation of the square, 136. This is the theosophical extension of 16. 136 is the value of:

Hismael. The name of the
"Spirit of Jupiter."

הַסְמַאֵל

Yophiel. The name of the
"Intelligence of Jupiter."

יֹהֵפֶאֵל

dei gloria intacta.

"The untouchable glory of God."
One of the mottoes in the Vault of Brother C.R. It was written round a circle, one of four engraved on the brazen top of the altar in the Vault. In the circle was a picture of the head of a man. It represented the sign Aquarius, as it does in Tarot Keys 10 and 21.

The full realization of this symbol is yet to come. It belongs to the Age of Aquarius, and that is only beginning to dawn. In the Aquarian Age the whole human race will be under the control of those who really understand that Man is truly *dei gloria intacta*, the untouchable, or virgin, glory of God. Not all will see, but they who do see will rule.

*αρδλα. Heart. This is the key to all the meanings of the Gematria of 136. The tabernacle of God is in the human "heart," and the Shekina, or Divine Presence in its Holy of Holies, is the untouchable glory of God. This is the meaning of the Qabalistic doctrine concerning the final word which adds to 136, which is:

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Kol. Voice. Qabalists refer (Mas.) לִיָּק
this particularly to the sixth
Sephirah, Tiphareth, which is
the heart, or inmost center des-
ignated also by καρδία.

Yet לִיָּק refers to the Unheard Voice (The Voice of the Silence), and this is the Voice of Intuition, attributed to בִּינָה, Binah, the seat of the Higher Soul, Neshamah, pictured in the 5th Key of Tarot as the Hierophant.

The Hierophant, moreover, is the Key illustrating the meaning of the letter ל, and because this letter is the number 6, it is connected always by Qabalists with Tiphareth. Here it should be remembered that *Il Papa*, the Italian title of Key 5, brings in all which is behind Catholic doctrine concerning the Pope as the Vicar of the Son of God. Without at all accepting the exclusive Roman claims, we may see that for the Roman Church the Pope is the human representative of the SON, and the Son is בֶּן, Ben, or Tiphareth (תִּפְתָּרִית).

Thus Key 5, through its connection with the letter ל, represents the Son (Tiphareth) who is not only "one with the Father (Chokmah)," but is also "one with the Mother (Binah)." Hence the numeration of בֶּן, Ben, Son, is 52, the value of מִדְּבָרָא, Aima, Mother.

לִיָּק, kol, the Voice, is the Voice of Understanding, בִּינָה, Binah. But the Voice is heard in the "heart" as the Voice of the great High Priest. And the practical consequences of the real, living Presence of God in the tabernacle of the human heart is that men may live their temporal, personal lives under the immediate direction of the eternal, impersonal Wisdom. This is the *lapidem angulorum*, (162), the corner-stone of all our building.

Key 4 of Tarot, the Emperor, shows the Father, כֹּחַ, (Wisdom), Chokmah, as the master and regulator of every external condition. But he is also the same as the Hierophant, who is a symbol

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of the same regulative power applied to man's inner life. Hence Tarot synthesizes the meanings of Keys 4 and 5 in Key 9, the Hermit. The number of this Key results from adding the numbers of the Emperor and the Hierophant.

The letter to which the Hermit corresponds, however, is ' , yod, and this is 10, which is the theosophical extension of 4. In this instance, the number 4 is the number of ' , Daleth, represented in Tarot by the Empress, and on the Tree of Life by the path joining Chokmah to ם׳׳׳, Binah. A hint of the same connection between the Hermit and the Empress is found in the fact that the number of the Hermit, 9, is the square of the number of the Empress, or 3 x 3.

Now, at the foot of the mountains behind the Emperor flows a river. This is the same stream which makes a waterfall in the picture of the Empress. It is a symbol of the truth that manifestation is a continual and continuous FLOW. Nothing manifested remains even for a moment exactly the same as it was a moment before. Change is the fundamental characteristic of the manifested universe.

Thus the regulative power symbolized by the 4th Key of Tarot is a potency which determines the shapes and outlines taken by successive transformations of the stream of manifestation. When we grasp this, we are free from one of the most dangerous errors. Nothing is more futile than the vain endeavor to bring about a permanent fixation of any condition in the outer. Regulated change is the secret of right control of conditions. Hence the alchemical dictum: *Dissolution is the secret of the Great Work.* To the same effect is the statement of *The Book of Tokens*: "Destruction is the foundation of existence."

This principle of dissolution is what Tarot represents by Key 13, and the number of this Key shows us the analysis of the number 4 as a combination of the numbers of the Empress and the Magician, with the Magician acting as the agent which directs the power of the Empress. In this connection, review

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What is written in Tarot Fundamentals, Lessons 29 and 30.

The power to be controlled is the stream of *mental imagery*. Whether we realize it or not, all physical forms and conditions are really temporary fixations or solidifications of the archetypal and creative images in the Universal Mind. The *substance* of the things which surround us is identical with the substance of our thoughts. All modern scientific research tends to confirm the ancient occult doctrine: *All things are from One*. The carefully checked experiments of our physicists show that the substance from which external forms are produced is energy, and the nature of this energy is beginning to be understood today, as it was long ago, as being living consciousness.

Now, the ocean of living consciousness is boundless and inexhaustible. No matter how many physical forms may be brought into manifestation, the substance from which they are precipitated can never give out. That substance, moreover, is omnipresent, and this means it is present wherever there is a human personality. We have immediate access to this source of limitless supply. This is the reason the fourth, or Chesed, statement of *The Pattern on the Trestleboard* says: "From the exhaustless riches of its Limitless Substance, I draw all things needful, both spiritual and material."

The ignorant misunderstanding which is even now drenching the world with blood believes that the supply of substance and the supply of things can be exhausted. The cut-throat competition of "business" is based on the same fallacy. Because fallacies accepted by subconsciousness are worked out to their logical conclusions, the race-mind is hypnotized by delusions which result in personal and racial belief that the only way to get anything is to take it away from somebody else, either by exchange of goods or services, or else by main force -- private theft or national conquest.

How long it will take the world to rid itself of this delusion we do not know. What is more to the point is the fact

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that as soon as a human being rids *himself* of it he becomes a free person. He is freed from that lie of the materialistic economic and political philosophies -- the lie of economic determinism. The masses *are* economically determined, or appear to be, because they do not know the secret of economic freedom. Yet in every age of the history of the world, no matter what the political or economic set-up may have been at the time, there have lived men and women who were completely free, because they had learned how to make contact with the inexhaustible supply of Limitless Substance.

Such men and women live today. Builders of the Adytum aspire to be included among them. Nor does this mean that, having found the secret and learned its application, we shall be content to enjoy our freedom while others suffer. Neither does it mean that we shall be content to do nothing to alleviate the sufferings produced by the rank injustices of our social and economic set-up. Every true Builder must needs find himself keenly interested in the improvement of our political and economic machinery. Every true Builder must needs be deeply concerned with the more perfect realization of the ideal of "liberty and justice for all."

Yet none of us need wait for the complete fulfilment of this ideal in order to attain to a far greater measure of economic freedom than most persons enjoy. Indeed, we must be in a position to demonstrate, by our own freedom from limitations which are mistakenly supposed to be in the very nature of things, that our interpretation of our relation to the Life-power is valid. The hypnotic spell of the belief that things and circumstances govern human life is more easily broken by demonstration than by argument.

We find parallels to this in every field of applied science. Less than twenty years ago, the writer (Remember Paul Case was writing this about the year 1940 or 41. — Ed.) was repeatedly urged by members of his audience, at the Hotel Astor in New York, not

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to predict so confidently that before many years had passed television would be an accomplished fact. "Some day, perhaps, but not in our time," was the burden of these warnings. "You only make yourself ridiculous in the eyes of persons acquainted with the laws of physics and electricity."

Yet television, though far from perfect, is now a commonplace of our day. And most of the other inventions which have transformed the face of our world met with the same sort of incredulous opposition. But once the dream of the few has been realized, all the world accepts it as a matter of course.

So it is with man's freedom from the thrall of external circumstances. Argument will never convince any one that it is possible, by controlling our own mental imagery, to determine the forms taken by external conditions. But when it becomes apparent to our contemporaries that we do actually enjoy a greater measure of personal liberty than the average, they will be more likely to accept our explanations of the method whereby we have come into this enjoyment.

Because we are all part of the race, we are to some extent affected by the beliefs of the race mind. Hence we are not to expect that mere intellectual perception of this principle will result in our immediate and absolute liberation. Like everything else in the external world of appearances, liberation is manifest in a series of transformations. We shall be able to progress from less to more liberty, as we grow in knowledge and understanding and skill.

If we learn the basic lesson of the number 4 and all its Qabalistic correspondencies, we shall perceive that we live in a beneficent order. Everything in that order works together for the good of those who love it, and make their continual endeavor to express it in every detail of their thinking, saying and doing. The laws of nature conspire together for the benefit of man. He who knows this, and consciously partici-

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pates in it, may and does live a life of progressive liberation, overcoming limitation after limitation as he goes. Such a life is free from fear of death, old age, disease or poverty. And to be rid of fear is one of the greatest blessings.

To conclude this lesson, here are a few more examples of the Gematria of the number 136:

136

Wealth, value; Mammon; "Fines, penalties, money."	(Mas.)	ממון
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Affliction; poverty; privation.	(Mas.)	עוני
------------------------------------	--------	------

Meek. Answering; reply, response.	(verb)	עניו
--------------------------------------	--------	------

(Psalm 9:2) "I will give thanks unto Tetragrammaton with all my heart." (The authorized version gives, "I will praise thee O Lord with my whole heart.")		אונה יהנה בכל-לבי
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בכל-לבי, "with all my heart," is very important. Etch it upon your consciousness, live it, breathe it. Consider the negative meaning of Mammon, and of Oni, poverty. Note that the same letters spell the word meaning "meek," as well as "answering, reply, response." Do not overlook the meaning of the letter Y. We must not be fooled by surface appearances.

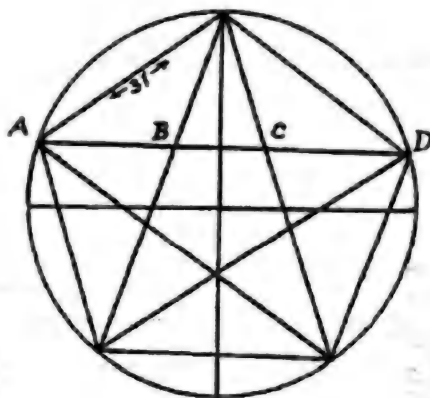
(Psalm 119:66) "Good discernment."		טוב מעם
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(Deut. 4:36) "His voice."		קולו
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Lesson 12

Meditation is a key-word associated with 5. To meditate is to be in the middle, or between two; to interpose between two parties as the equal friends of each. A mediator is one who intervenes between parties at variance, in order to reconcile them.

These ideas are graphically represented by a pentagram, one of the geometrical figures corresponding to 5. Every line of a pentagram is divided into three segments. The middle segment stands in the same proportional relation to each of the others.



Every line of a pentagram also affords two examples of extreme and mean proportion, or the Pythagorean Golden Section. Any line or segment is divided in extreme and mean proportion when the lesser part is to the greater as is the greater to the whole. In the pentagram above, the distance from A to B is to that from B to D, as is the distance from B to D to that from A to D. In the segment BD, the distance from B to C is to the distance from C to D, as is the distance from C to D to that from B to D.

Geometrically, these proportions are exact. Arithmetically, they can be expressed by approximations only. The diagram is

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constructed according to an old Qabalistic formula, in which the radius of the circle is taken as 26, the value of the Divine Name יהוה. This Name is used in the magical language to designate the Life-power as the active cause and directive principle manifested throughout an entire cycle of creation. As a radius determines the circumference of a circle, so does the aspect of the Life-power represented by יהוה determine the field of creation marked out within the boundless expanse of Limitless Being.

Since the radius is 26, the diameter is 52. Hence the measurements shown by the diagram are as follows:

Circumference:	164, nearly.
Cross:	104 (two diameters).
Pentagon:	155 (each line 31).
Pentagram:	250 (each line 50).
	<u>673</u>

The number 673 is the number of the Hebrew sentence:

Dahbar Jehovah emeth,
"The word of Tetragrammaton
is truth."

דָּבָר-יְהוָה אֱמֶת

"In the land of Egypt."
(Deuteronomy 34:11)

בְּאֶרֶץ מִצְרַיִם

πρόβατον Sheep.

The cross formed by the two diameters is the ancient form of the Hebrew letter ט, Tav. In qabalistic symbolism, its vertical line stands for the full spelling of Tetragrammaton, with letter-names, instead of single characters: יהוה-יהוה. Thus it is a symbol of Tetragrammaton as Father. The same line, masculine because vertical, corresponds also to בן, Ben, Son. Both correspondences have to do with the number 52, which is the value of יהוה-יהוה and of בן. Thus the vertical diam-

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eter represents the union of the Father and Son, אב and בן, Ab and Ben. This is the union of Chokmah and Tiphareth, Wisdom and Beauty, concealed in the word אֶבֶן, Ehben, made familiar to you by former studies.

The horizontal line is also 52, but being horizontal or feminine, is taken as a symbol of אִמָּה, Aima, Mother. Aima is a title of the third Sephirah (הַסְפִּירָה), הַבִּינָה, Binah.

Hence the cross formed by the diameters is really a symbol of the union of Father, Mother and Son, or Chokmah, Binah and Tiphareth. In Tarot, one of the symbols of this union is Key 21, attributed to the letter ה, originally written as a cross of equal arms.

The cross itself is a symbol of the number 4, because it has 4 arms, ending in 4 points on the circumference of the circle, and marking off four equal arcs of that circumference. But it conceals the number 5, because to the 4 points marked by the ends of its arms, must be added the point at the center, where the two diameters meet and cross.

This cross is not arbitrarily included in the diagram. It is necessary, in order to construct the pentagon, just as the pentagon is necessary in order to draw the pentagram.

The length of the two diameters is 104, and this number gives 5 by reduction. It is the value of:

104

Lah-ad. ל here is a preposition meaning "for," but also means "to, into, at, for, with." The meaning in this case is "forever." ל means "perpetuity; booty." ל means "witness; testimony, evidence." Lah-ad also has the meaning "to put in order."

ל

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Nahemoo. Translated in Isaiah 40:1 as "Comfort ye," but the same word is the Hebrew equivalent of a Greek noun translated "repent ye." The root meaning is "reversal of mind." This implies recognition of some principle of *order* violated by the action of which one repents. By restoring order, or complying with it, one secures satisfaction and comfort.

יִנְחֵם

Tzaddi, the letter-name. Fish hook. \$ symbolized by Key 17. \$ is related to meditation, whereby the mind is set in order. Meditation reveals principles which are operative forever, יָצַד. By meditation we reverse our errors, and correct our actions, thus the work of meditation is implied by the injunction, "Repent ye," יִנְחֵם.

צדי

צדק plus lapis.

צדק (53) plus lapis (51). This combination of the Hebrew and Latin words for STONE occurs often in secret writings of the Western Tradition.

lux mundi. The Light of the World, which "lighteth every man."

mons Sion Latin for Mount Zion. A term by which the Western Tradition designates a center in the human brain. Its activity is aroused by meditation, with the results pictured by Key 17.

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Mater Ecclesia

Mother Church. Not any exoteric religious body. The true Mother Church is identical with Binah, Understanding, named Aima, Mother. It is symbolized by the kneeling woman of Key 17. The Interior Church (Communion of Saints) is composed of persons who, by meditation, have reversed the errors of ordinary human thought.

In early stages of this reversal, these persons are seldom aware that others are having similar experiences. As they progress, they not only meet some of their fellow-travellers on the PATH OF RETURN, but they also enter into an interior communion with persons who may be living in distant lands. The true Mother Church is identical with the True and *Invisible* Rosicrucian Order.

Ars Notaria

Universal Science. The art of knowing the signs and characters which, says a Rosicrucian manifesto, "God hath inscribed upon the mechanism of the World, and which He repeats through the mutations of empires." These signs may be discerned in every kingdom of nature.

Terra damnata

Reprobate Earth. Refers to the matter of the alchemical work in its unpurified, unsublimated condition. It is not itself changed by the Great Work, being always LUX MUNDI, though hidden by VEILS which the work dispels.

Because 5 is the least number of 104, these words all correspond to the letter 7, and to Key 4, the Emperor, which illustrates

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the meaning of the letter. This Key has the same basic significance of order and regulation suggested by the cross in a circle.

The Emperor is placed between the Empress and the Hierophant. The number printed on Key is the mean term between 3 and 5, just as 5, the value of \aleph , is the mean term between 4 and 6, the values of \daleth and \yod . The Emperor is the mediator between the Empress ($\aleph\yod$) and the Hierophant ($\aleph\daleth$).

The letters \aleph and \yod are essentially the same. Compare the Emperor (\aleph) with the Hermit (\yod) in Tarot. The value of the single character, \yod , is 10, and this is the value of the letter-name $\aleph\aleph$, Heh.

The Hebrew character for \aleph is formed by combining that for \daleth , Daleth, with that for \yod , Yod. In this combination, the \yod is placed below \daleth on the left, thus \aleph . Hence the concealed value of the character for \aleph is 14, the sum of \daleth and \yod . 14 is also 5 by reduction, and is the value of the following words in the magical language:

14

Ahtahd. Thorn. The "piercer."

Mas. $\aleph\yod$

The basic meaning is obviously phallic. Tradition associates $\aleph\yod$ with Christ's crown of thorns. This seems to have little basis in fact, but it is good symbolism, nevertheless.

Gay. A deep gorge with lofty sides. Qabalists also use the same word to designate the "earth" of Geburah. So used, it means "rising ground." Note the connection between Geburah, the fifth Sephirah and Sphere of Mars.

$\aleph\daleth$

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14

Hand; power, strength; place;
monument.

יד

Debakh. Sacrifice. Both verb
and noun, and always refers to
the sacrifice of animals. Symbolizes
control of the animal nature,
energized by the Mars-force.

דבח

Kettle, pot, boiler.

Mas. דיוד

Lover; beloved; uncle;
friend; (in Medieval times,
philosopher.)
From a root meaning "to boil,
to be agitated." Thus, to love
(applying especially to love
between the sexes.)

Mas. דוד

David.

דוד

Habhahb. A gift, an offer-
ing; sacrificial flesh. Same
basic meaning as דבח, but of
wider application, since it
includes more than animal
sacrifice.

Mas. דבחה

Hahdah. To stretch forth the
hand. It also signifies "to
show the way, to direct. Note
the ד between the two ה's.

דהה

Zahhahb. Gold. Aesch Mezareph,
a Qabalistic alchemical treatise,
says that when דהב is written
alone, without any qualifying
adjectives, "it is referred
to Geburah, because gold cometh

דהב

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from the North." This is a reference to Job 37:22, where the original has כִּהְיוֹ for the word translated "fair weather" in the English Bible. "North" is one of the Qabalistic designations for Geburah, the fifth Sephirah and Sphere of Mars. Like the Latin *aurum*, which meant originally "the burning thing," כִּהְיוֹ signifies primarily "that which shines." As a verb, pointed thus: כִּהְיוֹ means "to glitter like gold."

alba. Latin for white. This is the feminine form of the adjective. As a noun, *alba* is the name of the mother city of Rome, and in some occult texts is used as an allusion to Aima, the Mother.

Remember that all the foregoing words have to do with a number which, in the character for ם, is derived from the fact that this character represents the union of ' and ך, which are male and female in the symbol alphabet used in writing Hebrew.

The thing to be sacrificed is definitely related to animal nature. It is also related to love. By sacrifice and purification, or *making white (alba)*, this something becomes כִּהְיוֹ, gold. This is an alchemical key.

As the second letter in הִיְהִי, the letter ם designates the Sephirah הִיְהִי, Binah, the active agent in creation. The Zohar says that the word הִיְהִי, behibream, "when they were created," may be read הִיְהִי, "With (or by) ם (הִיְהִי), He created them, הִיְהִי, or, "He created them with ם." In all proper copies of the Hebrew Scriptures, the second letter of הִיְהִי (Genesis 2:4) is a character somewhat smaller than the others, and it is raised from the rest of the word, as if to hint that it represents the second ם in הִיְהִי, which is always called "the upper, or superior ם."

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The successive multiplication of the values of the letters in בין , Binah, is $2 \times 10 \times 50 \times 5$, and the product is 5000. This number is represented sometimes by the character ה , much larger than the other letters in the text where it occurs. Otherwise it is represented by an ordinary ה , with two dots over the top of the letter. Hence the letter ה does really synthesize the full expression of בין .

Among the names of the ten Sephiroth (if גדולה , Gedulah, Majesty, be taken as the name of the 4th), the letter ה appears five times. It is the last letter of חכמה , בין , גדולה and גבורה . Thus ה completes Wisdom, Understanding, Majesty and Strength. It is the initial letter of הוד , Hod, the name of the 8th Sephirah.

Grammatically, ה is the definite article, corresponding to English "the." Prefixed to a noun it particularizes the meaning, by separating what the noun designates from the other members of the same class. It is the finitizing article.

This grammatical meaning corresponds to the function of Binah in creation. The result of this function is an apparent multiplication, but this is effected by what is really subdivision. Thus the words בְּרֵאשִׁית , "In the beginning," אֵל , "He created," and בין all begin with the letter ב , which is the number 2, to indicate the fact that the creative process is divisive and finitizing.

In the four Sephirotic names where ה ends the word, it implies definition (which is a kind of separation) as completing the operation indicated by the rest of the word. By suffixing ה , the word חכמה , Wisdom, is formed from חכם khakam, wise. From בין , bin, to distinguish, to separate mentally, is formed בין , Understanding. From גדול , gahdol, larger, great, comes גדולה , greatness, majesty. From גבור , gibor, strong, mighty, large, great, is formed גבורה , Strength.

Be sure to enter this Gematria in your note book, or cards. Don't fall behind. Next week there will be more, much more.

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In \aleph , the power of definition begins the word. \aleph is then followed by \aleph and \aleph . \aleph is the conjunction *and*. \aleph represents transition or passage, because its name is *door*. Again, \aleph is related to intuition and \aleph to imagination. Thus the letters of \aleph represent reason (\aleph), intuition (\aleph) and imagination (\aleph). This word \aleph is therefore properly applied to the 8th Sephirah, Sphere of Mercury, and seat of the personal intellectual consciousness.

Our personal intellectual activity begins with observations which lead to definitions, represented by \aleph . It works out systems of classification, involving various links of relationship (\aleph), and there is more of intuition in the formation of such systems than most of us realize. This elaboration of definitions into linked systems results in the development of new images (\aleph).

A great number of feminine nouns are formed in Hebrew by adding \aleph as a suffix to the masculine form. This is not invariable, but it occurs so often that \aleph is the *principle* sign of the feminine gender. Thus the letter which signifies definition and individualization is also that which marks the gender which, on all planes of organic life, has to do with the manifestation of particularized forms.

Another group of words having 5, or \aleph , for their least number corresponds to the division of the circle into four equal arcs. The cross effects this division, and the length of each arc is one-fourth of 164, or 41. The words of the magical language corresponding are:

41

Ayil. Strength, power.	(Mas.)	\aleph
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Terebinth, oak.		\aleph
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Ram; head, chief, mighty one; pilaster, buttress. The meaning ram relates it to the sign Aries, though the specific name for that sign is \aleph , tahleh, a young lamb. The Latin <i>aries</i> also signifies a post, a column, a buttress, when used as an architectural term. (Note that all these meanings are connected with the letter \aleph through the		\aleph
--	--	----------

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sign Aries.)

Eli. "My God." Also a proper name. Refers to the deity Name of the fourth Sephirah, and has the same basic meaning of Strength as its metathesis ל'י. (Psalm 18:3)

ל'י

Am (or Ame). Womb, origin, commencement; mother; basis. Refers, as does Aima, particularly to Binah, as when it is said: אב קדוש, Wisdom is the Father, Understanding the Mother.

אם

Im. As a conjunction: if, whether, when, on condition, in case.

אם

Gabal, gebool. To set bounds; border, boundary, limit; territory, district; province (as distinct from Jerusalem and the Temple.)

גבול

This is the word used in *The Book of Formation* to indicate the 12 directions of space corresponding to the edges of the Cube. They are called (Chapter 5, Section 2) "the boundaries of the world."

Yah Tetragrammaton. (Psalm 118:5,6). In this Psalm יי, Yah, ends the 5th verse, and יהי, begins the 6th; and the Qabalistic use of this combination is to represent the union of Chokmah, Father (י) with Tiphareth, Son (יהי).

יהי יי

The foregoing Hebrew words are all related to Binah. Even those which seem to be of masculine import designate ideas which require the feminine finitizing activity in order to become manifest. Note particularly that יהי יי, Yah Tetragrammaton, is equivalent to אם, Mother.

Two Latin words correspond to the number 41:

amor Love.
fides Faith.

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Comment on them hardly seems necessary.

The primary geometrical form corresponding to 5 and the letter ה is the pentagon. Every pentagon divides the circle in which it is inscribed into five equal arcs. Each arc contains exactly 72 degrees. 72 corresponds to the following words:

72

Ba-sod. In the secret.
In the magical language
this word refers to the 9th
Sephirah, Yesod, and to the
control of the forces there-
to attributed, which are the
powers whereby the race is
perpetuated.

קס"ד

Chesed. Mercy, Beneficence.
The name of the 4th Sephirah,
which is also called חסד, Gedulah.

חסד

The special spelling of
היהי in Atziluth, the
archetypal world. (The
Qabalah has a special full
spelling of this Name for
each of the four worlds.

יהי-ויו-הי

Ob, Awb. Dark cloud; also
darkness. This word is used
to indicate the *secret nature*
of the archetypal world. To
our intellectual consciousness,
this highest plane of the life-
power's manifestation is wrapped
in cloud and darkness.

עב (עב)

η αληθεια

The truth, distinguished from
αληθεια by prefixing the
Greek definite article η.

Κανα

Cana, scene of Jesus' first
miracle. This Greek proper
noun is the rendering of a
Hebrew place-name, which has
for its basic meaning, a reed
used for measuring. Measure-
ment is suggested in the story
of the miracle.

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- vacuus* Empty, void, free, clear. The word indicates what is also designated by 0. It represents the apparent emptiness of the architypal world, before manifestation begins.
- verbum* Word. The Latin equivalent of the Greek *λόγος*. The formative power of the Creative Idea.
- Abiegnus* "Of fir-wood." Used in a mystic sense in Rosicrucian literature, to indicate the nature of the "mountain of initiation." The hidden meaning has to do with the fact that the fir-tree was among the symbols of the Greek deity, Dionysus, god of the vine. "Mons abiegnus" (125) represents the mystical ascent in consciousness leading to a state of exaltation, often compared to intoxication.

There are many traces of the influence of the mysteries of Dionysus in Christian symbolism. Christ is the *true vine*. The miracle at Cana changed water into wine, to promote joy at a marriage feast. Wine is alchemical transmutation. Rosicrucian, Qabalistic and Alchemical literature is replete with symbols relating to the vine and its fruit. *Abiegnus*, "Mountain of Initiation," is one of the secrets behind it, and the fact that the organ in the brain which is roused to activity by initiation is shaped like a fir-cone. Here, also, is part of the mystical meaning of the *thyrsus*, a staff used in Dionysian mysteries. It was twined with ivy and surmounted by a pine cone. Like the Hermetic Caduceus (the staff of office of a herald; specifically, the staff of Hermes, or Mercury), it refers to the ascent of *power* through the spinal centers, Kundalini, through the seven chakras.

The number 72 refers also to the Shem ha-mephorash, *שְׁמִינִי עֶשְׂרִים*, the Divided Name, which is of great importance in Practical Qabalah. It is a Name of God, consisting of 72 three-letter roots to which are suffixed the termination *ל* or *י* in order to complete the names. Each of these 72 words thus formed is attributed to one of the quinarys (divisions of 5 degrees) of the Zodiac.

The actual length of the lines of this particular pentagon is 31 units. This number has been sufficiently explained in the

Lesson 13

preceding lesson. Since it is the number of ל"א, El, the special Divine Name of the 4th Sephirah, חסד, Chesed, Mercy, we may say that the area within the pentagon is "compassed about by Mercy.

In our diagram, furthermore, the pentagon refers more particularly to God, or to those aspects of the Life-power which we think of as existing prior to the manifestation of human personality. The special Divine Name which is figured by the five sides of the pentagon is אלהים, Elohim, the creative name used in the first chapter of Genesis.

אלהים is the special Divine Name of Binah. Note that it consists of five letters, with ה in the central position. Its number is 86, of which the first reduction is 14, relating it to all words in the list under the number 14. Consequently the least number is 5, or ה.

Combined with גבור, gebur, strong, in the name אלהים גבור, Elohim Gebur, the word אלהים is related also to the 5th Sephirah, which is the special seat of the Mars-force and of will power on the Tree of Life. The name indicates the descent of the power of Binah into Geburah through the path of the letter ח, Cheth.

Among other words corresponding to 86 are:

86

Eheyeh Adonai. A name composed of the special names of Kether (איה) and Malkuth (אל), and thus asserting the identity of these two Sephiroth. It is written, therefore that "Kether is in Malkuth, and Malkuth in Kether, but after another manner."

איה אדני

Abel ha-Gedulah, "the great meadow." This is incorrectly translated in the English Bible as the "great stone of Abel." (See 1st Samuel 6:18, and note that "stone" and "which stone remaineth" are in italics, to indicate words not in the Hebrew original.) Do not confuse אבל with אבל, Abel, the name of the second son of Adam and Eve.

אבל הגדולה

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The "great meadow" symbolizes the field of cosmic manifestation.

Baedi. "What surrounds me," i.e. "my environment." Translated "that which concerneth me" in the Authorized version of Psalm 138:8. "What surrounds me" is the "great meadow," the field of the cosmic manifestation. This field is itself within the encompassing Being of the One Reality.

יָדַע

"My servants." (Isaiah 65:13) and (Psalm 135:1). These are the "servants" of Tetragrammaton. They are the powers represented by the name אֱלֹהִים, Elohim. That is to say, the "great meadow" which constitutes "what surrounds me" contains nothing but the servants of Tetragrammaton, and these are the creative powers called Elohim in Genesis - the powers of specialization corresponding to Binah and the first נ in הָנָה.

יָדַע

Sukkoh. Pavilion, tent. "His tabernacle," where it is said to be in Salem, i.e. in peace. This brings out the idea that אֱלֹהִים, Elohim, pervades the entire field of manifestation. אֱלֹהִים is the Name used in Psalm 76. The spelling of Sukkoh in Psalm 76 is a longer spelling, סֻכּוֹה. Our spelling is the defective spelling for special Qabalistic emphasis.

יָדַע

Ha-taba. Nature; everything in the field of manifestation. As a verb, to be set as a foundation. The Talmudic word for Nature is טָבָא, which also means substance, element, coin, medal, impression on a coin. So the ה as a prefix indicates special emphasis. Long ago it

יָדַע

Lesson 13

was realized by Qabalists that there is no nature other than the Divine Nature. The powers of nature are Divine Powers. The "servants" of Tetragrammaton are the powers which surround us, and constitute our environment. All these are summed up by the name אלהים , Elohim, which may be represented, as to its essence, by 5 and the letter ה .

- Naometria** A Latinized form of a Greek noun signifying "temple measurement." It was the title of a curious work by Simon Studion. The book itself is negligible. Yet its title shows that Studion might have had some acquaintance with occult writings circulated by the Inner School before the publication of the first Rosicrucian manifestoes. In these, the word *naometria* had to do with the right measurement of the field within the boundaries of the pentagon, i.e., nature, as the temple of God.
- Primus** First (in order), as indicating the idea that the *field* must be manifest before the man appears, just as the pentagon must be constructed before the star of five points, symbolizing man, may be drawn.
- Sapientia** Wisdom, the Latin equivalent of Chokmah.
- Simplex** Simple, uncompounded, unmixed, as indicating the *undifferentiated* state of the field within the area symbolically enclosed by the pentagon.

This field, before manifestation begins, is the undifferentiated life-force חַיָּה , Chaiah, attributed to Chokmah. The number of חַיָּה is 23, which reduces to 5. חַיָּה , Chaiah, the life-force in all living things is identical with the radiant energy designated by the word מַסְלוֹת , masloth, "the highways of the stars," or Sphere of the Zodiac, also attributed to

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We come now to the pentagram. In other lessons you have learned something of the occult meaning of this symbol. You know it is a symbol of man, and of the dominion of the human spirit over the elements. You probably remember that its top point is attributed to Spirit (Quintessence), its right lower point to Fire, its right upper point to Water, its left upper point to Air, and its left lower point to Earth. It is also sometimes known as the "star of will." It is most particularly related to Geburah, the 5th Sephirah, as the seat of that in human personality which is felt as will-power.

What is this? Ageless Wisdom says it is the Mars-force, which makes itself felt in the brain, as the power to use our voluntary muscles, and also as the power to think (Mars in Aries). The same force makes itself felt in our muscular system as the tonicity of both voluntary and involuntary muscles, which gives us our general "body-sense." Finally, in all normal adults, the Mars-force makes itself acutely felt in the organs of reproduction and the nerve-centers connected with them (Mars in Scorpio). The sense of "personal will" is produced by the manifestation of the Mars-force in the brain, muscles and reproductive organs.

Furthermore, it is the third of the fields just mentioned which provides occultists with the power which enables them to perform the Great Work. Hence the Old Testament says the successor of Moses was "Joshua the son of Nun," which means: "The liberating activity of the Life-power, derived from the forces of growth and reproduction."

For Joshua means literally: "The nature of Reality is to liberate;" and the proper name Nun, ך, signifies "perpetuation," and is the same as the letter-name you have learned to associate with Key 13 of Tarot, a letter-name which, as a verb signifies to sprout, to grow, and as a noun means fish.

The value of the letter ך is 50, and this is the length of each line of the pentagram. In the Qabalah, the number 50 is considered to be the product of the multiplication of 10, or ך (attributed to Chokmah), by 5, or ך (attributed to Binah). Thus 50 symbolizes the union of Father (Chokmah), ך, and Mother (Binah), ך, in generation or reproduction. In this activity, ך, the Father, is the energizing principle, and ך, the Mother, is the form-giving, finitizing power.

In Qabalistic writings there is mention of the 50 Gates of Binah, and in some of the later books, these Gates are a sort of catalogue of knowledge, as conceived in ancient times. Ten Gates refer to the elementary order, ten to the decad of evo-

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lution, ten to the decad of humanity, ten to the Spheres which are associated with the Sephiroth, and the last ten comprise the nine choirs of angels, with God Himself as the Fiftieth Gate. This very late classification bears every evidence of being more or less a "blind." It does, nevertheless, represent ALL that is within the grasp of human intelligence.

If we say simply that the Gates of Binah are J, then we shall see that they mean the powers of growth and transformation which are represented by J in the alphabet, and by Key 13 in Tarot. We shall gain further knowledge concerning these by considering the various correspondences to J and 50, which are:

50

Adamah. Red earth. It corresponds to *terra adamica*.

אָדָמָה

In Genesis 2:7, we read that יְהוָה אֱלֹהִים (the complete Divine Name of Binah) formed the essence of the man (אָדָמָה-יִשְׂרָאֵל), 451, from the dust (אֶפְרָח, aphar) of the ground (אָדָמָה).

Ha-Adam, metathesis of אָדָמָה.

אָדָמָה

This is translated sometimes in Genesis 2 by "the man," and sometimes by the proper noun, Adam. What is indicated is that the Man and the "ground" are identical in essence.

Ahtam. To close, to contract. Indicates the limiting activity of the specializing process.

אָהָתָם

Yahm. The Sea.

יָם

One of many titles of Binah, when the Mother is considered to be the great reservoir of substance from which forms are specialized. Water is one of the many universal for the root-substance. This substance is really the Limitless Light, which appears to our minds as "radiant darkness." Hence a color often assigned to Binah is the black whereby that radiant darkness is symbolized. The "sea" is the ocean of root-matter, identical with what is termed *Mulaprakriti* in Sanskrit.

יָם

May. Water.

This singular form of the word usually rendered Mem (מַיִם) occurs only as a component of proper names in the Bible. Perhaps the most important instance is מַיִם זָהָב, may zahab, "water of gold," concerning which there is much in the works of alchemists. מַיִם is the mirror-image of יָם, Yahm, sea. It is used also as a euphemism for semen virile, the actual substance which is secreted by organs under the ruler-ship of Scorpio.

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Semen

Seed. This Latin word designates the reproductive element in the human organism. In occultism it has a wider meaning, especially in alchemical writings, where *semen* has the same figurative meaning as in Virgil, who employed this word to represent the four elements as the ground, origin, or cause of all physical forms.

Great Fish. Mentioned in
Jonah 1:17. See The Book of
Tokens.

גן נגדל

Kol. All, whole.

כל

There is nothing other than the root-matter. It is the only GROUND, or basis, out of which anything can be formed. It is in this sense that כל is said to represent the 50 Gates, even in later Qabalism, because there can be nothing which is the subject of knowledge outside the all-embracing WHOLE termed כל. This leads to the meaning of the five-pointed star as a symbol of MAN, himself the symbol and embodiment of כל, kol, all. Furthermore, if we consider the word כל in connection with Tarot, we see that the letter כ represents rotation, or whirling motion, and that the letter ל is related to equilibrium. And the Keys corresponding to כ and ל are numbered 10 and 11, so that their sum is 21, The World, which is certainly a symbol for כל, the ALL.

Since a pentagram has five lines, if every line be taken as 50 their total length will be 250. This number is primarily important to Qabalists because it is the product of the continuous multiplication of the values of the letters in the Divine Name אהיה, Eheyeh. This is the special Name of Kether, and the continuous multiplication is $1 \times 5 \times 10 \times 5$. The pentagram therefore represents the multiplication of the powers of pure BEING (אהיה). This multiplication (really subdivision) is carried out by the activity of Binah, the creative ה. The words corresponding to 250 are:

250

This is the word used in
Genesis 2:4 for "When they
were created," as it is
written in the original
Hebrew. This was explained
in Lesson 12, page 8.

נִכְרָם

The Zohar says also that the same letters may be arranged to make אַבְרָהָם, be-Abraham, "through Abraham," or "for the sake of

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Abraham." Hence the Zohar says: "It is Abraham who hath established the ends of the earth." The Zohar says also that Abraham refers to the 4th Sephirah. And there is considerable evidence that "Abraham" is related to the same creative aspect of the Life-power which Hindus name Brahma. The birthplace of Abraham was Ur, and Ur is spelled and pointed precisely the same as אור, aur, flame, light.

For Qabalists, Abraham is the self-imparting aspect of the Life-power, or Chesed, and this self-impartation is the key to the meaning of אברהם, Abraham, "Father of many nations." Note that the name אברהם is formed from the original אַבְרָם, Abram, by the interpolation of the letter ה, 5, between אַבְרָ (which is a word meaning "wing, or pinion," but interpreted by Qabalists as meaning membrum, that is, the phallus), and the letter ך, which signifies the feminine substance (Water) of Binah.

Thus there is a definite relation between the occult meaning of Abraham and the idea of the perpetuation of species which is connected with ך, 50.

Dahrom. South. Understood by Qabalists to mean both "South" and "mid-day," because at noon the sun is in the south. אור is also referred by Qabalists to Chesed, which makes the word correspond to the same ideas as אברהם, Abraham.

Mas. אור

Laboratorium perpetuum.
Perpetual laboratory. (Secret Symbols, page 7.)

This is a direct reference to the pentagram as a symbol of the human organism, and as representing the microcosm. The use of the adjective "perpetual" is a subtle hint of the nature of the Great Work, which has to do with control of the power of perpetuation corresponding to ך.

Perpetuation is the exact meaning of ך, and of the letter-name, ך, the proper name of the father of Joshua. The force related to Mars and Geburah is active in the organs ruled by Scorpio, as the power of life and growth to all who obey its law. To those who, ignorantly or willfully, set themselves in negative relation to it, this force becomes an instrument of death and destruction, as the title of Key 13 indicates.

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The path of the letter J, corresponding to Key 13, is that of the Imaginative Intelligence, and it is by control of mental imagery that the practical occultist establishes control over the Mars-force in Scorpio.

Throughout these lessons we have warned you that control of this force has nothing whatever to do with suppressing normal functions. Neither has it any connection with practices which aim to "raise" the nerve-force from the Mars center. It is by works of creative imagination that we raise this force from the center below the navel, and bring it to bear upon the rudimentary eye in the brain which is *Mons Sion*.

Among occult symbols of the number 5 is also the Magic Square of Mars, shown below. It is a square containing 25 cells, or small squares. In every cell is one of the numbers from 1 to 25. Our diagram shows the Hebrew letters corresponding to the numbers.

י	יה	א	יד	כב
יא	כד	ו	כ	ג
יז	ה	יג	כא	ט
כג	ז	יח	ב	טו
ד	יב	כה	ח	טז

Every row in this square (vertical, horizontal, or diagonal) adds to 65. You have had three words corresponding to 65 in the Gematria given under this number. They are אֲדֹנָי, Adonai, גַּם-יַחַד, gam-yakhad, and הַיְכָל, haikal. The first refers to the worker, the second to the result effected, and the third to the *laboratorium perpetuum* in which the work is performed.

At the center of the square is 13, the number of אֶחָד, Echad, unity, and of אֶהְבָּה, Ahebah, love. 13 is also the first reduction of בְּרֵאשִׁית, bereshith, "in the beginning," the first word in Genesis, which is the number 913. Thus the beginning is indicated as being in love and unity. The number 13 is also related to Mars, to which this square is particularly referred, because 13 is the first reduction of the word פֶּה, Peh, mouth, the name of the letter D, which corresponds to Mars, and this is the number 85.

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85

Dominus Lord. This is the translation into Latin of 'יהוה, Adonai.

Veritas Truth.

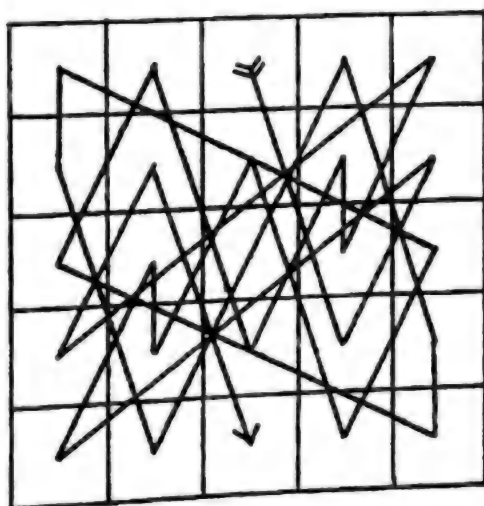
Milah. The Rabbinical word for circumcision, the sign of the covenant of union and love, in exoteric Judaism.

Fem. מילה

For Israel in the flesh there is the circumcision of the flesh, for the spiritual Israel, there is the circumcision of the heart by the control of the emotional nature. This is the true occult meaning of the compasses in Freemasonry. Even the exoteric explanations printed in Masonic monitors tell us that the compasses represent the training whereby the faithful members of the Craft "learn to circumscribe their passions, and keep their desires within due bounds."

In this magic square, furthermore, the numbers in any two cells which are geometrically equidistant from the center always add to 26, the number of Tetragrammaton. There are 12 of these pairs of numbers in the square. They represent the positive and negative forces of the 12 zodiacal signs, balanced by the central ONE. And, of course, their constant sum, 26, makes this square a symbol of the equilibrated activity of the powers of יהוה.

If we connect the centers of the cells in this magic square by straight lines passing from cell to cell, in the order of the numbers from 1 to 25, the continuous line so formed will be that shown below. This is the magic line of Mars.



It conveys the same impression of restlessness, sudden energy

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which is indicated by the flash of lightning in Key 16. Since this line includes the numbers from 1 to 25, it stands for the extension of 25, or 325. This is the number of:

Graphiel. The name of the
Intelligence of Mars.

גַּרְפִּיֵּאל

Bartsbel. The name of the
Spirit of Mars.

בָּרְצַבֵּאל

The line contains many proportions and exact measurements which are directly connected with the number 5. Of these we have space to notice but one.

It is a rectangle, slanting diagonally from left to right. It is composed of two squares, side by side, so that its ends are to its long sides as 1 is to 2. It is therefore what is known in dynamic symmetry as a "Root Five" rectangle, because a diagonal drawn from corner to corner will be to the shorter side as the square root of 5 is to 1. Besides this rectangle, the magic line shows also the proportions of two Pythagorean Triangles, but in each instance only the hypotenuse of the triangle is actually part of the magic line. The line from 3 to 4 is one, and the line from 22 to 23 is the other. Each is equal to one side of the magic square, and each is therefore exactly 5 units long. Words corresponding to 5 are few, and all are Hebrew:

Ade. Vapor, mist; fog rising
from the earth and forming clouds.

אֵדָה

The basic meaning is therefore to *cover*, to *envelope*. Genesis 2:6 speaks of this mist as "going up from the earth," and Qabalists associate this vapor with the tenth Sephirah, Malkuth, which is the final \aleph , or 5, of $\aleph\aleph\aleph$. They say: "This vapor ascends to \aleph ; because Malkuth herself is the nuptial crown, which agrees with the letter \aleph , and thus completes $\aleph\aleph\aleph$, Adonai." (\aleph , 10, represents Malkuth, as the 10th Sephirah.)

What is meant is that \aleph is like a distillation from the four elements, attributed to Malkuth. Malkuth has for its Divine Name $\aleph\aleph\aleph$, in which the first two letters are \aleph and \aleph , \aleph . When \aleph ascends to \aleph , what is understood is the sublimation of the Quintessence from the four elements. This Quintessence is the force concentrated in \aleph , i.e., the reproductive force. The \aleph which completes $\aleph\aleph\aleph$ is also the "sign of the covenant," and since \aleph refers also to Chokmah, or \aleph , the Father, it is the letter which represents the phallus.

Care is needed to avoid gross misunderstanding of the Qabalistic doctrine concerning the letter \aleph . What we are to

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consider is the power manifested in the reproductive function itself. This power is represented by ' , the letter of Chokmah. It is נח, Chaiah, the universal life-force.

The specific expression of Chaiah we control and direct by occult practice is, indeed, that which energizes the reproductive organs from the Mars-center. Its control is effected indirectly by mental activities which automatically bring about the required sublimation.

The work begins with simple concentration. This established, meditation follows. Meditation involves the use of various types of imagination. An important example of this mental direction and control of the Mars-force is the Ritual of the Pentagram. None of the versions of this ritual which have found their way into print is complete.

The correct Lesser Ritual of the Pentagram is available to Working Builders who attain a certain Grade in the First Order of the B. O. T. A. The Greater Ritual is imparted to Working Builders who are admitted to the Second Order.

5

Bahbah. Door, gate; division,
section (of an argument, exposition,
or literary composition.)

נחנח

It may be read נחנח, be-bag, "in time to come, in the future." It is a verbal symbol of transition from one state to another. Also of orderly classification, symbolized by נ as the definite article.

Gab. Back; upper surface of
anything; the rim of a wheel; the
vault of an arch; a hill or hillock.

גב

The general meaning relates to whatever supports or sustains, as the upper surface of a table supports objects laid thereon. גב also conveys the idea of something hollowed out, and this is closely related to all the Qabalistic notions of the work of creation and specialization.

Note well: all words whose numbers may be reduced to 5 relate to the basic ideas which are explained in this lesson. Finally, remember that the pentagram is one of the most important magical symbols. It is the Quintessence of all symbols, even as that which it represents is the Quintessence of all natural and divine powers.

To understand the pentagram fully is to be in possession of full knowledge of occult theory and practice. The key to this knowledge is: The lesser part is to the greater part as is the greater part to the whole. The lesser part is nature, the

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greater is man, the whole is God.

Man has for his birthright the power to rule all the forces of nature, hence all which is included in his environment is said to be "under his feet." On the other hand, man is himself subordinate to the ALL, just as nature is subordinate to him. When he realizes this truth, and acts upon it, he becomes the instrument through which the perfect mastery of the Life-power over all its manifestations is expressed. It is true that man becomes the "depository of the power of God."

5

Da. A pronoun meaning
"this." It is a Mishnaic,
or Talmudic word. In the
Hebrew dictionary the
asterisk is used to indicate
this fact. It is an Aramaic
word in origin.

נָךְ

It must be remembered that 5 is considered to be the number of Man. Man is נָךְ, "this."

Ahbab. To blossom, to bear
fruit. (See The Book of Tokens,
section under נ.)

אֲבָב

Agee. Fugitive. (Probably
from the Arabic.) The Natural
man does seem to be a fugitive.

אָגֵי

Bag. Food. (Derived from the
Persian.)

בָּג

Chew well and digest thoroughly the FOOD which is in this lesson. Cease being a fugitive, and WORK to become this - this, the New Creature, so that you will blossom, and bear fruit.

Next week you will begin the study of the Gematria of the number 6.

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In the Western Tradition the number 6 is represented by:

1. the Qabalistic meaning of ם, Vav, and the corresponding Tarot Key, The Hierophant;
2. the hexagon, or regular polygon having six sides;
3. the six-pointed star, or hexagram, which is derived from the hexagon;
4. the hexahedron, or cube;
5. words in the magical language having for their value 6, or some number which may be reduced to 6.

From your previous studies you will remember that the letter-name ם, Vav, signifies *nail* or *hook*, indicating both *connection* and *support*. All meanings of ם denote something which links things or activities, or something which serves to connect aspects of the Life-power superior to it with others subordinate to it.

The grammatical meaning of ם is basically the same as that of the English conjunction "and," but has a wider range. Of two nouns connected by ם, the first sometimes denotes a genus and the second a species. ם then means: *and particularly, and namely*. The letter is then a sign of the specialization of the particular from the general, i.e., of *individualization*.

ם is used also for: *but, but yet, for, because of, and therefore*. So employed, ם indicates *logical connection*.

We need not discuss various other shades of meaning. Fundamental to all is the idea of an agency which establishes relationships between superior and inferior planes of being, or higher and lower things or conditions.

On the Tree of Life, this idea is expressed by the sixth Sephirah. Tiphareth is placed in the geometrical center of the Tree. There it receives the descending influence of the five Sephiroth above it, and communicates this collected influence to the four Sephiroth below.

תִּפְּהָרֶת (1081), Tiphareth, is the most usual name for the sixth Sephirah. In the King James Version of the English Bible this word is variously translated. Among the English words so employed are: *beauty, beautiful, bravery, comely, fair, glorious, glory, honor and majesty*. Some of these translations are confusing, because they are more exactly the meanings of other Hebrew words, such as גְּדוּלָּה, Gedulah, for *majesty*.

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The root for **תפארת** is the verb **פאר**, pa'ar, meaning primarily "to gleam, to be radiant." It signifies also "to explain, to make clear; to adorn, beautify, glorify; to go over the boughs, glean." (As a masculine noun, **פאר**, head-ornament, diadem, turban, head-dress.) The meaning, to explain, to make clear, is involved in the Qabalistic doctrine that Tiphareth is the seat of mental activities whereby ideas are clarified.

In the Zohar, Tiphareth is entitled **זאיר אנפין**, Zauir Anpin, the Lesser Countenance, to distinguish it from **אריק אנפין**, Arik Anpin, the Vast Countenance, which is Kether, the first Sephirah. In Latin, **זאיר אנפין** is translated *Microprosopus*, "Little Face."

175, the value of *Microprosopus*, is also the value of *minutum mundum*, little world. In the Rosicrucian *Fama*, this designates a rather mysterious object which was discovered in the Vault of Brother C. R. It is said to have been kept in a little altar of its own. The pronoun "him" is applied to it. In certain Rosicrucian societies *minutum mundum* is a term applied to various colored diagrams of the Tree of Life. Its actual meaning shows that it denotes what is meant also by the noun *microcosmus*, microcosm. This is the idea that man is an epitome of all the forces of the universe, containing within himself, in principle, everything included in the constitution of the macrocosm, or great world. (*Microcosmus* is 132.)

132

(Observe that 132 reduces to 6) .

Chasidim. Godly men, saints.
(See Psalm 149:1; 149:5.)

חסידים

As a verb to receive,
accept, take. The feminine
noun formed from this verb
is **קבלה**, Qabalah.

קבל

Tetragrammaton your God.
(Deuteronomy 4:23; 10:17.)

יהוה אלהיכם

119

Natura humana

Human Nature.

Verbum vita

Living Word. (*Secret Symbols
of the Rosicrucian*, page 31,
German edition.)

Spiritus

Spirit.

The SON, Tiphareth, is the Living Word, or the Logos. He is

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also spiritus, or spirit. The Hebrew for spiritus is רֹּחַ, ruach, the human spirit, which links Neshamah (the Soul of God, seated in Binah) to Nefesh (the Animal Soul, attributed to Yesod and Malkuth.) Note also that in *natura humana* the first word is 67, corresponding to Binah, and the second is 52, the value of Ben, the Son.

It is therefore evident that though these words corresponding to 119 have no NUMERAL relationship to *Microprosopus* and *minutum mundum*, they do have the same basic meaning - the idea that man is a microcosm.

Man, the mediator, is the manifestation of ideas connected in the preceding lessons with 5 and the pentagram. Yet 5 is the seed of 6, because the extension of 5 (1 plus 2 plus 3 plus 4 plus 5) is 15, and the digits of 15 reduce to 6. In 6 there is the same idea of mediation as in 5; just as a plant, though different in appearance and function from its seed, is the unfoldment of the characteristic potencies of that seed.

6 also expresses something of the basic significance of 2, because 6 is the second extension of 2. The first extension of 2 is 3 (1 plus 2), and the extension of 3 is 6.

Again, 6 is also 3×2 , the triple expression of 2. Remember that multiplication is actually subdivision. Consider also that on the Tree of Life, 2 is Chokmah, seat of the Life-force, חָכְמָה, Chaiah. The number of חָכְמָה being 23, the sum of its digits is 5, and the product 6.

Tiphareth, the Son, is "one with the Father," Chokmah. He is the product of the work whereby the power of the Father (2) is multiplied by that of the Mother (3, Binah), and hence the Son, (יָדָה, 52) is also "one with the Mother," (נִצָּחַן, 52.)

Now, though the Sephirah corresponding to 1, or 6, follows those numbered 4 and 5 in the Sephirotic series, there is a sense in which it also precedes these two. When the ten Sephiroth are manifested in the archetypal world, Atziluth, which is that of the ideas in the Universal Mind, their appearance is said to be like a lightning-flash. This means that they come into being all at once, without succession. Hence it is written: "Their end is in their beginning, and likewise their beginning is in their end."

Succession enters into our consideration of the Sephiroth when we think of them as being a logical series, wherein 1 implies 2, following it, and 2 implies 1, preceding, and so on. When we think of the manifested Sephiroth in the three worlds below Atziluth, the logical series becomes also an actual series of

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causes and effects, wherein 1 extends its power to produce the active manifestation of 2, and 2 projects its power to energize 3. It is here that we find 6 preceding 4 and 5.

The agencies of the energizing process at work in the three worlds below Atziluth are represented by the letters of the Hebrew alphabet, N, D, J, T, and so on.

N is the channel through which the primary whirling motion generated in Kether is carried downward, to stir into activity the life-force, נִצְחָה, Chaiah, in Chokmah. Through the channel of D, the influence from Kether descends to awaken the Soul of God, Neshamah, in Binah.

The next letter in the alphabetical series is J. It, however, carries the influence from Kether, not to Chesed or 4, but to Tiphareth, the sixth Sephirah. That is, Kether is manifested first as Father (Chokmah, 2,) then as Mother (Binah, 3,) and finally as Son (Tiphareth, 6.) These three complete the direct manifestations of Kether.

After this, the channel of T links the Father to the Mother. Furthermore, Chesed, or 4, is not energized by Chokmah through the descent of influence through the path of J, until after Chokmah has been linked to Tiphareth through the path of D. Similarly, the fifth Sephirah, Geburah, is not awakened by the influence coming down from Binah through the path of N until after Binah has been joined to Tiphareth through the path of J.

Likewise, by the process of theosophical extension, the number 6 is manifested among numbers before 4 and 5, because no sooner do we have 3 than, because 3 implies a preceding 1 and 2, we have the series 1, 2, 3, and the sum of these is 6. Then comes 4, the sum of 1 and 3, and 5, the sum of 2 and 3.

The product of the same series (1 x 2 x 3) is also the same as the sum of its members. Hence 6 is the first of the "perfect" numbers, so called because the sum of its aliquot parts is the same as the number itself.

Kether is the Primal Will, represented by 1 because it concentrates the Life-power at a point within itself, and sets up the whirling motion which begins all. The Life-power is conscious energy, and its awareness of itself and its potencies is expressed by Chokmah, Wisdom, the number 2. This awareness of itself and its powers necessitates a corresponding awareness of the logical outcome of what it knows itself to be. The forward movement of the Universal Mind into contemplation of the necessary consequences of what it is gives rise to the finitizing activity of Binah, Understanding, the number 3.

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The first consequence of this specializing function of Binah is Tiphareth, the Life-power's image of its own nature. This is related to the perfect number 6, because the image of itself projected by the Universal Mind must be an image of the absolute perfection of THAT which is ALL, and in all.

Hence Tiphareth is named צִפְרֶת , Adam, Man, the image and likeness of God. This image is named Beauty. Perfect expression of a power which knows its own nature completely (Wisdom) and fully comprehends what must be the outcome of the manifestation of that nature (Understanding), must be the perfectly balanced and wholly adequate projection of itself which is implied by the word Beauty.

The letter ו , 6, represents not only Tiphareth itself, but also the six Sephiroth from 4 to 9 inclusive. These compose the complete Lesser Countenance, just as Sephiroth 1, 2 and 3 are included in the Vast Countenance, though the term וְצִפְרֶת אֱדֹמָה refers particularly to Kether.

Every one of the six Sephiroth composing וְצִפְרֶת אֱדֹמָה is an aspect of וְחַיִּי , Huach, the human spirit, thus:

4. Chesed, seat of memory;
5. Geburah, seat of volition;
6. Tiphareth, seat of imagination;
7. Netzach, seat of desire;
8. Hod, seat of intellect;
9. Yesod, shared by man with other forms of organic life.

These six phases of man's mental life are controlled by the Ego seated in Tiphareth, because the functions of that Ego are the generation of mental images and the co-ordination of mental activities. The Ego watches and directs the course of events in the field of personal awareness.

The personal Ego is a direct reflection of the Universal Self (Yekhidah), seated in Kether. It is projected from that Universal SELF through, and linked to it by, the path of the letter ו , the Uniting Intelligence represented in Tarot by Key 2, the High Priestess.

The five special functions attributed to the 4th, 5th, 7th, 8th, and 9th Sephiroth are related also to the five special senses. The correspondences are as follows:

Memory to hearing. We remember other sensations than sounds, to be sure, yet the chief function of memory, for thousands of years, was to preserve and transmit oral instruction. Before writing was invented, all knowledge had to be committed to memory. By means of this all sacred books were transmitted

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from generation to generation, and to this day the Sanskrit term for any authoritative religious book except the Vedas is *Smṛiti*, something heard.

Even since the invention of writing and printing, the vast bulk of human knowledge is in words, and whatever we think in words is heard by the ear of the mind. Thus Chesed, to which memory is assigned, is linked to Chokmah, Wisdom, by the Path of the letter *ל*; and the Hierophant, who symbolizes the activities of this path, is pictured as a teacher transmitting oral instruction to his listening ministers.

Volition corresponds to sight. We must will before we act, and our volitions are in response to things seen, or in response to our mental images. Most mental images are things seen by the mind's eye, whatever other sensory elements they may include. One may have a vague wish or longing, but not until an object likely to satisfy it is seen, does the will to act so as to attain that object really come into operation.

Hunger makes a baby cry for food, long before it is able really to see. After it begins to recognize objects, the sight of a feeding-bottle is enough to make the child reach for it.

Qabalists, perceiving this, chose a name for the fifth Sephirah, *רֵאָיָה*, which has the same numerical value as *רֵאָיָה*, reayah, sight. Furthermore, the function of sight is attributed to the letter *ה*, which, as 5, corresponds to the fifth Sephirah. The martial figure of the Emperor, though primarily a symbol of reason, pictures also all the essential qualities of volition.

Desire, attributed to the Sphere of Venus, corresponds to taste. Many words express this idea. He whose desires are predominantly for more sensual satisfactions has low tastes. When use makes something desirable, we say we have acquired a taste for it. A lover says to his sweetheart, "Darling, I'm hungry for you!" They who seek the highest good are said to hunger and thirst after righteousness. In Buddhism, the desire for life is called *tanha*, thirst.

The sense of taste and the hunger of strong desire are pictured in Tarot by Key 8, corresponding to *ו*, the Serpent. In the allegory of the Fall, the serpent tempts Eve to taste the forbidden fruit. In Key 8, the woman controls the lion. She is the same fair Venus who appears in Keys 3 and 17. The lion is the traditional king of beasts. His color is red, that of the planet Mars, and of Geburah, the sphere of Mars. His name is *רֵאָיָה*, Raiyeh, written with another arrangement of the letters spelling *רֵאָיָה*, raiyeh, sight. Thus his name indicates a correspondence to Geburah, because *רֵאָיָה*, *רֵאָיָה*, and *רֵאָיָה* are all the number 216.

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Key 8 symbolizes the psychological truth that the mighty power of volition is controlled by our tastes, natural or acquired. We will what we desire. Even the things we see look to us as they do because our mental vision is always colored by desire. Hence the lion is on a leash of roses, flowers of Venus. Again, Key 8 connects Sephiroth 4 and 5, because desire is rooted in memory, and tends to express itself in volition.

Intellect, the discriminating function of the Ego, corresponds to smell. The olfactory is the discriminative sense. An agreeable aroma indicates the presence of something we shall probably find useful or enjoyable. Evil odors warn us against what is likely to be dangerous or useless.

In the alphabet, the sense of smell is attributed to י, corresponding to Gemini, the sign ruled by Mercury. The 8th Sephirah is the Sphere of Mercury. י, the sword, typifies the separative mental activity whereby we discriminate between good and evil. Tarot Key 6 symbolizes this discrimination.

On the Tree of Life, the path of י joins Binah to Tiphareth, because discrimination is what provides the Ego with standards, derived from the cosmic Understanding, whereby to form judgments, and effect various classifications of mental images. The ruler of the sign which corresponds to the path of י is Mercury, the Egyptian Thoth, pictured with a jackal's head, in allusion to that animal's keen sense of smell. The Hebrew for smell is ריח, reycha, and its number is 218, equivalent to בורא, clearness, perspicuity. (Pronounced borey.) This word is employed in Rabbinical Hebrew to indicate precisely the definiteness which is the outcome of astute intellectual discrimination.

Touch is the fundamental sense. All the special sense organs are modifications of the skin's basic irritability. Thus touch is appropriately associated with the ninth Sephirah and with the Animal Soul. The latter is the subconscious level of self-consciousness.

In the Animal Soul the predominant drive is the urge for the perpetuation of the species. This urge is the libido of analytical psychology. The functions with which it is related are those wherein the sense of touch has its strongest expressions.

Moreover, the hand, as the organ of touch, is represented in the alphabet by י, which symbolizes also the masculine organ of generation, and its perpetuative function. Hence to י Qabalists attribute זיווג, coition, (1050.)

Tarot Key 9, attributed to י, symbolizes the path which carries the influence of the fourth Sephirah down to the sixth. This

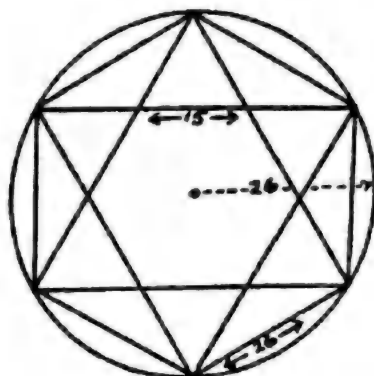
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Volition, similarly, is something beyond and above the Ego's exercise of "personal will." True will-power, the Strength of the fifth Sephirah, results from the descent of the finitizing power of Binah into the fifth Sephirah through the path of the letter ו , Cheth. The "Will of the Father" is the irresistible force of the Life-power's perfect understanding of the necessary consequences of what it really is. This force descends to Tiphareth from Geburah through the path of ו , the ox-goad, symbolized by the Tarot Key Justice. To this letter and Key are attributed action and its consequences. The comment on this is in the words of Jesus: "I do nothing of myself. The Father worketh until this very moment, and I work."

An unenlightened Ego believes itself to be acting autonomously. In truth, all its action is the action of Yekhidah, the SELF in Kether. Up to the moment when enlightenment begins, the personalized Ego may be likened to a substance which is being subjected to a series of chemical transformations. If the substance had a sort of self-consciousness, it might believe itself to be doing what is really being done to it. So with the unenlightened Ego, while ignorance separates it from knowledge of what is above it.

In truth, all its activities, however it may misinterpret them, are what Hindus call Karma. They are the pricks of the goad of ו , and until we know them for what they are, we kick against the pricks. Yet they serve to educate us, hence ו , as a verb, $\text{וּלַד$, means "to teach, to learn, STUDY, to WORK." The consequences of action, some painful, others happy, lead us to realize the Ego's true place in the cosmic order. The ENLIGHTENED Ego knows itself to be a recipient of powers originating above it. These enable it to rule and direct the things below.

The plane figures corresponding to 6 are the hexagon and the hexagram. Inscribed in a circle having a radius of 26, the sides of the hexagon measure 26, and the lines of the hexagram approximately 45.



As 26, every line of the hexagon typifies the Name ויהי . The space within them is surrounded on all sides by ויהי . Thus we

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have a suggestion of the sentence: "In him we live, and move, and have our being."

The length of the six sides is 156. This is the number of a considerable list of words in the magical language as follows:

156

Ehben echad ve-lo ehben.
"One stone and no stone."
Alchemical description of
the First Matter.

אבן אחד ולא אבן

Adam Eelo-o. "High Man,"
the celestial or ideal
Man. The Life-power's
perfect image of itself.

אדם עלאי

This word has already been given, with a slightly different spelling. In "The Kabbala," by Christian Ginsburg, two other spellings are given: אדם עליון, pages 8 and 15, and on page 12 the spelling אדם עליון. The Hebrew dictionary gives אדם עליון. אדם עליון is an adjective meaning, Most High, uppermost. All of the spellings are correct.

Joseph. "Multiplier."
Refers to the alchemical
doctrine that the STONE has
powers of multiplication.
Usually Joseph is attributed
to Yesod, but always to Yesod
as the generative power of
Tiphareth.

יוסף

Eden of Glory. Applied to
the 16th path of 1, symbolized
by the Hierophant.

עדן קבוד

Ayin Tetragrammaton. The
Eye of יהוה, said to be in
every place because omni-
present.

עין יהוה

The All-seeing Eye of Rosicrucianism and Freemasonry. It is also the Eye of Shiva, the Transformer; and the Eye of Horus, the Son of the Egyptian Holy Family. In Qabalah, it is the Eye of אפי"ן, the Vast Countenance. To it refers the New Testament saying: "If thine eye be single, thy whole body shall be full of light."

On the reverse of the Great Seal of the United States, this Eye of יהוה is placed above a Latin Motto: *Annuit Coeptis*, He hath prospered our undertaking. The value of *Annuit Coeptis*, 150, is that of

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Jesus mihi omnia, Jesus is all things to me; of *omnia in omnibus*; and of *Jehova Salvator*, Tetragrammaton is Liberator. On the Great Seal the Eye is in a triangle, surrounded by a golden glory. Thus it suggests the alchemical doctrine that the STONE is composed of three principles. Hence the EYE in the triangle is a symbol corresponding to *occultum lapidem* (also 150), the accusative form of the Latin words meaning HIDDEN STONE.

Occultum lapidem are the words which conclude the alchemical sentence: *Visita Interiora Terrae Rectificando Invenies Occultum Lapidem*. They are written round the rim of a circle containing a symbolic representation of the nature of the Great Work (*Secret Symbols of the Rosicrucians*, German edition, page 17.) The numeral value of the sentence is 570, and the accompanying text says: "If you are wise in Qabalah, count with all diligence, and you will find the whole value of the reckoning to be 57."

This proves that the authors of *The Secret Symbols* used Latin Gematria, for no other system of letters and numbers can be made to yield the number 57 from the Latin sentence above. For by ignoring the zero, the total, 570, is "57 over all."

57 is also the number of קספ, kasepith, quicksilver. The word is not in the Bible, but does occur in texts written before the publication of *Secret Symbols*. In modern Hebrew it means Mercury. Thus we may understand 570 as a reference to alchemical Mercury, or the First Matter of the STONE.

The same number corresponds to שער, sha'ar, gate, entrance; and to עשר, asar, ten. These last two words are associated with the tenth Sephirah, the Kingdom, Malkuth. This is associated with the element earth.

The motto we are considering says: "Visit the interior of the earth, by rectifying you shall find the Hidden Stone." The earth is גוף, guph (goof), the body, attributed to Malkuth. We find the stone with the body.

The initials of the Latin sentence spell V. I. T. R. I. O. L., by Latin Gematria, 94, the value of *sol pater*, "sun father," as the Emerald Tablet says. The interior "sun" hidden in the micro-cosmic "earth" is the Ego. Alchemists call it their white vitriol, because the physical substance named vitriol (sulphate of zinc) forms in glassy, brilliant crystals which reflect light. It is because the Ego reflects the light of the ONE SELF that it is compared to white vitriol, to water and to Mercury. For all these, and many other names for the substance of the Stone, are chosen to show that the Ego is a reflecting medium, rather than an original light-source.

The crude vitriol must be rectified. When we "visit the interior of the earth," we find that the moving spirit which

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animates the organism is what we term "I, myself." Yet our understanding of its nature is, at first, far from accurate.

Hence the STONE is said to be hidden, because the union between the personal life (Ruach in Tiphareth) and the universal vitality (Chaiah, the life-force in Chokmah) is concealed by our ignorance. What needs emphasis here is that the union is a fact; even when we do not recognize it. There is never any real separation; but so long as we take the appearance of separateness for reality, we cannot enjoy the blessings experienced by those who know the liberating truth that SON and Father are ONE.

In Hebrew, *Hidden Stone* is אֶבֶן סֵפֶל, ehben ophel, which has the number 164. This is the approximate circumference of a circle having a radius of 26, that is, the circle surrounding the hexagon,

By transposition of letters אֶבֶן סֵפֶל may be written אֶבֶן אֶלֶף, also אֶבֶן אֶלֶף. אֶבֶן אֶלֶף is ehben Aleph, the FIRST STONE, because Aleph is the number 1. אֶבֶן פֶּלֶה is ehben pehle, the WONDERFUL STONE, and אֶבֶן פֶּלֶה, pehle, "wonderful" is an adjective applied to Kether.

The same adjective, quoted in the New Testament from Isaiah 9:6, is applied to Christ. In all texts of true Rosicrucianism, Christ is identified with the Hidden Stone of the alchemists. When man rectifies his conception of the life he finds within himself, he discovers this Hidden Stone. To ask, "What am I?" is the beginning of the Way which leads within.

156 (continued.)

156 is 12 x 13, which is important to remember.

Ohel Moade. The Tabernacle of the Congregation. In Exodus 33:7 translated "Tent of meeting." It is mentioned in Leviticus 1:1 as the place where Tetragrammaton called to Moses. It refers also to the fact that he who FINDS the Hidden Stone enters the Holy of Holies, or ADYTUM. There he becomes aware of his affiliation, or communion, with the Congregation of Those Who Know.

אֶבֶן סֵפֶל

Zion. The East hill of Jerusalem, on which the Temple stood. (Mount Moriah, sometimes mentioned as the site of the Temple, is simply a peak of the hill to which the name אֶבֶן is given.) Thus Zion was the foundation supporting

fem. אֶבֶן

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the Temple. Hence the Zohar (Lesser Holy Assembly, 743) identifies Zion as the feminine aspect of the ninth Sephirah, Yesod, the Foundation. It says: "This is the feminine secret part, and in the Bride (Malkuth) is called the Womb." ך'קל is the pineal gland. Its activity is awakened by sublimating the serpent-force of the *libido* in Yesod. Every letter of ך'קל refers to this sublimation.

ז is the *fish-hook* which raises the fish, נ , the Serpent-force of reproduction, to a higher level. Meditation does this, and Key 17 is the Tarot symbol.

ה is the Hermit. It refers to the basic sense, touch. It relates, furthermore, to our early gropings for light.

ל , the third letter, shows what follows these first dim apprehensions of truth. We begin to hear the Voice of the Hierophant. It instructs us in the principles of eternal wisdom, and aids us in the work of rectifying our idea of the nature and purpose of the Ego.

The final letter ם , Nun, is what we sublimate, and refers also to the result of sublimation. The serpent-scorpion of death becomes the flying eagle. We renew our youth, and mount to levels of perception far above the plane of ordinary human thought.

ך'קל then becomes the "Eye of Tetragrammaton," the opened Third Eye. It is said to be the "womb," because its function enables man to be "twice-born." A mental change comes first, followed by a physiological metamorphosis. Hence it is written: "Be ye transformed by the renewing of your mind."

The process of rectification and sublimation reveals the Philosophers' Stone which transmutes "base metal" into gold. The power of the Stone changes the natural body into the golden or solar body. This is the transmuted body of adeptship, which is the true alchemical gold.

It has powers transcending those of the physical bodies of ordinary men. Among them is the power of healing, and hence the Stone is also the Elixir of Life. Another is the power to effect actual metallic transmutations, should occasion arise.

No adept will perform such an operation unless there be *real* occasion for it. He will be wise enough to know when such works

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of power are necessary. He will never try to convince unbelievers by performing miracles. He has no temptation to show off. A true adept often takes great pains to conceal his difference from his contemporaries. Many such walk the earth today, unsuspected by even their closest associates. Only the few, whose difficult mission it is to effect radical transformations of the race-mind, as did Jesus, are likely to gain a reputation as wonder-workers.

156 (continued)

Nahul. Enclosed, shut up. See the Song of Solomon 4:12, where this adjective is combined with the word גַּן, gan, (garden, equivalent by number to גַּן,) and מַעְיָן, spring, water-source. גַּן refers to Binah, the Mother, and to Malkuth, the Bride. The garden is the same as גַּן עֵדֶן, the Eden of Glory listed on page 2.

גַּן

A hissing reptile. See Job 20:16 and Isaiah 30:6; 59:5.

Mas. נָחָשׁ

Centrum naturae.

Center of Nature. Refers to Tiphareth as the seat of the human Ego. The Ego is the center of every person's universe. With the opening of the Third Eye, the *centrum naturae* becomes for man what it is for God. It is as if the centers of two circles were made to coincide. Then the personal circle corresponds perfectly to the Divine. The radius of the personal circle is finite; that of the Divine circle is infinite. Their centers are one.

Clear, lucid. In Judges 7:13 this word is translated "a cake of barley." It is used as a symbol in a dream. Look it up.

adj. • נָהָלָה

To cover with the wings; to fly

נָהָלָה

156 is the perimeter of a right angle triangle whose sides are 39, 52 and 65; and its area is 104.

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Angel. of Hod, in Briah.

הַסְפִּירָה

Angel of 1st Decanate of
Scorpio.

כְּמוֹץ

Since all these words are related to the figure of the regular hexagon, all correspond to the symbolism of the B. O. T. A. emblem, which is printed on the covers of our lessons. For the isometric projection of a cube shown in our emblem is actually a hexagon. Thus you may learn from this that our main object is to effect the rectification of the white vitriol, to find the Hidden Stone. And the highest ritualistic expression of our work is related on this account to the sixth Sephirah.

Beyond this we have no rituals, for what is above Tiphareth is already perfect, and needs no human improvement. Not that our progress stops with Tiphareth. Far from it. We have no ceremonies beyond this point, because all further progress is effected by means of interior transformations for which there can be no adequate ceremonial dramatization here on the physical plane.

I am the revealer of all mysteries.
None other is the Teacher of any man.
These words that thou readest,
Or that, perchance, are read to thee-
Whose words are they but mine?
I have brought thee before me for instruction,
And whether thou receivest it willingly or unwillingly,
Know that because thou hast this day heard or read
these words,
Thou art henceforth consciously united to me.

To-day thou mayest reject me.
To-day thou mayest receive these words with scorn.
Yet it shall be that my Voice
Shall go with thee henceforth forever.
When thou sleepest it shall instruct thee,
And even when thou art busiest with the affairs of
daily life,
It shall ring suddenly in thine inner ear.

The above is from *The Book of Tokens*, the Meditation on the letter 1, Tarot Key 5, the Hierophant. If you do not have this book, you may order it from B.O.T.A. Daily reading of these meditations is valuable.

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The top point of the hexagon of the Lesser Countenance is **דא'א**, Da'ath, Knowledge. The right upper point is Chesed, the left upper is Geburah; Tiphareth is the center. Netzach is the right lower, and Hod the left lower. The point at the bottom is Yesod.

The hexagram within the Hexagon is sometimes called the Star of the Macrocosm, sometimes the Shield of David, and sometimes the Seal of Solomon. It is the characteristic symbol of Israel, but was used in India long before the Jews adopted it, or the Christians and Mohammedans borrowed it from the Jews. In the Near East, as the Seal of Solomon, it was and is regarded with great favor as an amulet.

It is called the Star of the Macrocosm because lines drawn from its center through all its points and intersections will divide the surrounding circle into the familiar twelve equal parts, or houses of heaven, used in making horoscopes. Thus it is the basis for the symbolic map of the universe which is used in all astrological calculations, and the forces considered by astrologers are those of the macrocosm. It represents the various aspects of the Life-power's operation which come into manifestation prior to the appearance of man. In a certain magical ritual, therefore, it is said: "Behind me shines the six-rayed star," as an intimation that he who performs the ritual realizes the truth that the laws and principles represented by the hexagram are "behind him," or backing up his personal work.

In whole numbers, every line of this hexagram is 45 units long. This is the number of the following words:

45

Agiel. Agiel, the Intelligence of Saturn. Binah is the *Sphere* of Saturn, for by Saturn the Western Tradition means the limiting or finitizing power. Thus we begin by associating 45 with the power which establishes *definite limits*.

אגל

Adam. The Hebrew generic noun for MAN, as the Divine Idea, or Image of God.

אדם

Ahmad. A verb meaning to estimate, to value, to conjecture. As a noun, **אחמד**, omed, supposition, conjecture, assessment. These meanings all relate to the

אחמד

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power whereby man measures
and defines.

Hu abiyka. "He (God) thy Father."
See Deuteronomy 32:6. אֱלֹהִים, Hu,
He, is a special title of Kether.

הוּא אֱלֹהִים

Hem. Abundance, wealth. As a
pronoun, hame, they, these, those,
who, and many and various other
meanings, all representing what
surrounds the Ego, and therefore
to be included in what is some-
times called "Non-Ego."

הֵם

Zazel. The Spirit of Saturn.

זִזְזֵל

Zakhal. A verb meaning to creep,
to crawl, to flow, to run; to fear,
be afraid; to be timid; (Deuteronomy
32:24) serpent. זָכַח 'זָכַח, "serpents
of the dust."

זָכַח

Yod-Ha-Vav-Ha. The special
spelling of הָוָה in Yetzirah,
the world or plane of formation.

יְהוָה-הָוָה-הָוָה

Meode. As an adverb, very,
exceedingly, excessively. As
a masculine noun, strength, might,
vehemence. Root of the Rabbinical
name for the planet Mars, מְעֹדָה.

מְעֹדָה

Mah. This word is used as an
interrogative pronoun, as an adjective,
and as an adverb. What?; what, which;
why? wherefore; what! It is used
also to mark the indefinite -
whatever, that which. The Prologue
to the Zohar contains many references
to this word. Rabbi Simeon says:
"The heavens and their hosts were
created through the medium of מָה, Mah."
Mah is therefore the word which
indicates the secret nature of the
world of formation, as distinguished
from the creative world. It refers
particularly to the Lesser Countenance.

מָה

Heaven of Tiphareth. Elevation,
lofty. זִבּוּל, Zibul, sacrificing
to idols.

זִבּוּל

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<i>Deus.</i>	God.
<i>Homo.</i>	Man.
<i>Iipse.</i>	This, this very person, self. The superlative, <i>Ipsissimus</i> , is used as a title for the Rosicrucian Grade which corresponds to Kether. <i>Iipse</i> is the Latin pronoun designating the Ego.
<i>Auri</i>	Golden. In Hindu books the Self, or <i>Iipse</i> , is sometimes called "the golden person in the heart." Qabalah says Tiphareth corresponds to the heart. As Sphere of the Sun, Tiphareth is also related to gold.
<i>Valle.</i>	The ablative case of <i>valles</i> , a valley, a vale. Used in Rosicrucianism and alchemy to designate the field of the Great Work. Compare this with the various details of Tarot symbolism which show the Great Work as being carried on, and especially as beginning, at the level of self-conscious awareness.
<i>Vere.</i>	Truly, really, in fact, properly, rightly, aright. All implying a standard of Measurement, to which whatever is indicated by <i>vere</i> conforms.

Since there are six lines in the hexagram, their total length is 270. Note that 270 is ten times the cube of three. This suggests the manifestation of the three-dimensional working of the Life-force associated with אָן, the Father, through all ten Sephiroth. It is related also to the cube symbolism which is connected with 6. The words corresponding to 270 are:

270

Aleph-Lamed-Peh, the letter-name אָלֶפֶת, Aleph, spelled in full. Signifies the complete manifestation, or extension, of the powers of רִיחַ, Ruach, of which אָ is the alphabetical symbol.

אָלֶפֶת-לָמֶד-פֶּה

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270 (continued)

סָטְרָא

Sitra. Side, influence.

A Mishnaic and Talmudic word of Aramaic origin. As a rule sitra is used to designate adverse or evil influences. Its basic meaning is one which implies limitation.

רָע

Roa. Evil. In all senses, including human wickedness as well as natural misfortunes. With other vowel-points, רָע as a masculine noun, the same letters mean friend, companion; thought, purpose, aim; desire, and noise, shout. When ה is added, רָעָה, it becomes a verb meaning to feed, graze a flock, as a shepherd leads his sheep.

Apparently, then, 270 has a predominantly evil significance. Note, in this connection, that there is a strong suggestion of limitation in several words relating to 45. That is, a hint of the Saturnine restriction.

Some hint of the Qabalistic interpretation of רָע, roa, evil, has been given in other lessons. See, for instance, the lessons on Key 15 in TAROT FUNDAMENTALS.

Isaiah says Tetragrammaton is the author of both evil and good. "I form the light, and create darkness; I make peace, and create evil; I Tetragrammaton do all these things," is how he puts it in Isaiah 45:7.

Light is formed. Good is made. Darkness and evil are created. In the order of the Life-power's self-expression, darkness precedes light, and evil comes before good. In the self-manifestation of the ONE REALITY, itself Limitless Light, the only conceivable first step must be the establishment within that boundless expanse of luminosity of a field of relative darkness. This is the meaning of the noun תְּהוֹם, tehom, abyss, deep, used in Genesis 1:2.

The first step in creation is the separation of earth from heaven, and the earth is represented symbolically as a dark abyss, a chaos (formless and void), on which or over which broods the Ruach Elohim (רוּחַ אֱלֹהִים). Creation, represented by the verb בָּרָא, precedes formation (יָצַר, yetzirah) and making אָשַׁא, Assiah.

What man calls darkness and evil therefore come before light and good. Darkness and evil provide the raw material which is then formed into light, and made good. The essential quality of

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this raw material is its Saturnine characteristic of limitation. It is also that which precedes the manifestation of individualized man, yet it is also one with man's essential nature. Thus we read in Dr. Bullinger's *Number in Scripture*:

"Six is either 4 plus 2, i.e., man's world (4), with man's enmity to God (2) brought in; or it is 5 plus 1, the Grace of God made of none effect by man's addition to it, or perversion, or corruption of it; or it is 7 minus 1, i.e., man's coming short of spiritual perfection. In any case, therefore, it has to do with man; it is the number of imperfection; the human number . . . Man created on the sixth day, and thus he has the number six impressed upon him. Moreover, six days were appointed to him for his labour. Six, therefore, is the number of man's labour."

Like the Qabalah of the natives of Fez, which Brother C. R. found to be somewhat corrupted with the error of their religion, the good Doctor's interpretation of Bible numbers are tinged with the errors of his narrow fundamentalism. Yet, as Brother C. R. was able to make good use of what he learned at Fez, so may we utilize Dr. Bullinger's painstaking studies of Biblical numerals. What he fails to perceive is that the evil meanings of 6 refer primarily to the occult maxim: "Nature (that which precedes man), unaided, fails." These evil meanings do apply to the *personal* man while he remains under the illusion of separateness... this illusion of the merely natural man's total misapprehension of what the Ego seated in Tiphareth really is.

To this apparently separate state of man the noun עִיִּשׁ, iyish, refers. This is the personal man, as distinguished from generic humanity, אָדָם, Adam, and from the archetypal idea of MAN represented by the noun אָדָמָה, ha-Adam, the man, distinguished by הַ, the definite article.

עִיִּשׁ is 311, equivalent to כֶּסֶף נִמְיָס, keseph nemias, reprobate silver, used in Jeremiah 6:30 as a symbol for the wicked. He says: "Reprobate silver shall men call them, because Tetragrammaton hath rejected them."

כֶּסֶף, keseph, silver, is used as a symbol for these persons because silver is the metal of the Moon, and the Sphere of the Moon is Yesod, the seat of the Animal Soul. The "reprobate silver" are those dominated by the unrestrained impulses of the animal nature. As the context shows, this makes them "grievous revolvers, walking with slanderers."

They are also compared to brass, iron and lead - base metals. The passage therefore affords a clue to the true meaning of the work of transmutation whereby the STONE changes these base metals to gold.

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The personal man, unacquainted with the truth concerning his own nature, and that of his environment, believes he is subject to material conditions. So believing, he believes also that to get ahead he must secure for himself as much of this world's goods as he can. He seeks, therefore, to transfer what belongs to others to himself, by fair means or foul.

On this theory the whole economic and political practice of "this world" is founded. Even men and women of goodwill, if they be trapped in the fundamental falsehood, are found "walking with slanderers." Consider the campaign lies, the propaganda, the falsehoods which are supposed to be necessary in business. Consider also that *devil* (Key 15) is from *diabolos*, slanderer.

The Hebrew noun which is a third designation for man, and which, with CTN and $\text{W}'\text{N}$, is a title of Tiphareth, hints at the same notion that the "separate" man is in error. It is $\text{W}'\text{N}$, enosh, man, mankind. As an adjective, $\text{W}'\text{N}$, ahnoosh, severe, incurable. The same letters may be used to spell $\text{N}\text{W}'\text{N}$, nasha, to lead astray, to delude, to beguile, and finally, to exact usury. As a noun, $\text{N}\text{W}'\text{N}$, nosay, subject (grammatical); thesis, theme.

The fundamental lie whence all human errors proceed is the notion that man is an autonomous being, with a free will of his own. It is man's belief in the importance and supremacy of his Ego which causes troubles. As Dr. George Washington Carver puts it:

"There is nothing more pitiful than meeting the little bodies of those that get no further than their little selves, people who can't get away from the little 'I', people who are afflicted with the 'I disease,' the worst of all diseases. Your heart goes out to such people because they have wasted so much time."

Dictators are simply persons who have an intensified attack of the 'I disease.' Hence every tyrant is what the New Testament symbolizes by Antichrist, and by 666, the Number of the Beast. There is little question that the specific tyrant so designated in the Apocalypse was Nero. For 666 is the value of NRO , Nero Kaiser, written in Hebrew.

Curiously, 666 is also the number of the Greek noun used in Acts 19:25 in a context which identifies it with revenues derived from idolatry. This is $\text{e}\text{u}\text{p}\text{o}\text{r}\text{e}\text{i}\text{a}$, wealth, and is used in a quotation from the mouth of the Ephesian silversmith, Demetrius.

666 is connected with Tiphareth as the Sphere of the Sun. It is the sum of the numbers from 1 to 36. Thus it is the total of the numbers in the Magic Square of the Sun, and the value of the magic line of the Sun.

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ו	ב	א	ל	ה	ד
ה	ב	ל	ד	ה	ו
כ	י	כ	י	כ	כ
כ	כ	י	י	י	י
י	י	י	כ	כ	כ
כ	כ	ל	ז	ה	ט

Figure 1.

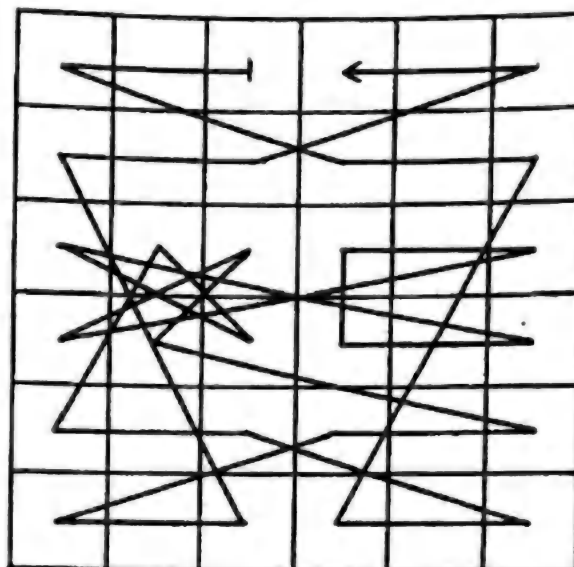


Figure 2.

The Magic Square of the Sun

Every line of this square adds to 111, or הלל , also הלל , pehleh, Wonderful. As the square contains 14 possible summations, their total value is 1554. This is the number of the phrase: $\pi\alpha\nu \delta\omega\rho\eta\mu\alpha \tau\epsilon\lambda\epsilon\iota\sigma\tau\omicron\nu$, "every perfect gift," (James 1:17).. The context says every such gift "is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning." The total summation of the magic square refers, therefore, to the influx of spiritual powers into Tiphareth from the Sephiroth above; and indicates clearly to what man should turn for supply for every need.

The evil significance of the same square is shown by the very form of the magic line, suggesting a *headless* human body. It symbolizes the separation of the personal man from the real SELF, Yekhidah, seated in Kether, the *HEAD*.

666, the value of the magic line, is the number of סורא , Sorath, Spirit of the Sun. Thus Victorinus, Bishop of Petau, alluding to 666, writes: "As they have reckoned from the Greek characters, they find it among many to be $\tau\epsilon\tau\tau\alpha\nu$, for $\tau\epsilon\tau\tau\alpha\nu$ has this number, which the Gentiles call Sol and Phoebus." The same value attaches to the name Serapis, $\delta \Sigma\epsilon\rho\alpha\pi\iota\varsigma$, the Hellenized version of the Egyptian Apis, whose worship, in connection with that of Isis, was spread over the Roman world, at the beginning of the Christian Era.

The Number of the Beast is also the number of a man, and the name of a man. Its application was primarily to Nero, who, like,

Roman emperors before him, from the time of Augustus Caesar, demanded that he be worshipped as a god, the incarnation of Apollo. The solar disk was also one of the symbols of the Roman government.

Sun-worship was central in all pagan religious systems. Rome was dominant over all the world, hence the Number of the Beast is a reference to all that Rome stood for. This number, indeed, is linked to Rome in another way, because it is the value of רומית, Romayeth, a Rabbinical term used to designate the Latin Language.

Moses inveighed against sun-worship, and prescribed severe penalties for it. The golden calf was a copy of the Egyptian Apis, or Serapis, and gold is the metal of the sun. The worship of "gold," or material wealth, εὐπορία, is materialism, and it is a materialization of the worship of God to take His manifestation, the sun, for Himself.

This materialism is the manifestation of a separated Ego-consciousness. Thus it is that 666 is the number of a "man." One logical outcome of such materialism is the identification of some head of government with God. Is there so very much difference in the emotional and mental attitude expressed by "Heil Hitler!" and its accompanying gesture, and that which found expression in the worship of Augustus Caesar?

Now, the materialist who believes he has an autonomous Ego, able to exercise "personal" free-will, finds that will limited by various environmental conditions. If he believes also in heredity, he finds other restrictions to the exercise of his supposedly free volition. Yet he usually acts precisely as if he were wholly self-directing, and is prone to become one of those whose forehead (thought) and hand (works) bear the "mark of the Beast."

The delusion which vitiates all his thinking is characteristic of the opinions, the jurisprudence, the economic practices and the political systems of "this world." All tyrants are obsessed by it. So are their followers. Caesars persecute Christians. Hitlers and Mussolinis proscribe whatever seeks to liberate human thought from the heresy of personal separatism. Their followers and worshippers brutally destroy whatever seeks to dispel the error. For it is a characteristic of the "I disease" that they who are stricken by it doggedly resist everything which may effect its cure.

Wherever tyrants reign, Jews and Christians are persecuted. Wherever they are in power, liberty is trampled underfoot. Wherever they govern, the principles of democracy are declared treasonable. Under them esoteric societies are invariably forbidden, as Freemasonry and Rosicrucianism are outlawed in countries dominated by dictators.

Lesson 1E

Another correspondence to 666 is the Greek noun παράδοσις. Throughout the New Testament, it designates the traditions of men, as opposed to the ordinances of God. An outstanding characteristic of such traditions is that they limit human freedom by imposing standards of behavior having no foundation in the real nature of things. This was true of the traditions Jesus so bitterly denounced.

Another clue to the meaning of 666 may be found in the tradition that a pentagram is a symbol of evil, when it is reversed. In the preceding lessons you learned that the arc between two points of a pentagram is one of 72 degrees. Consequently, when a pentagram has a single point upward, the two arcs *above* its horizontal line measure 144 degrees, and the three arcs *below* the horizontal line measure 216 degrees.

For various reasons, 144 is one of the numbers symbolizing man. Space forbids an extended explanation, but one reason is that since any human being is born when the Sun is in one of the twelve signs of the zodiac, at a moment when the same sign or one of the other eleven is rising, it follows that there are 12×12 , or 144 basic astrological types. Hence 144 is a number of MAN.

216 is the number of לִיֹּן, aryeh, lion, the name of the sign Leo, ruled by the Sun. It is also the number of גִּבּוּרִיָּה, Geburah, the Sphere of Mars. The lion is a symbol of the whole range of the Life-power's activity *below* the human level. (See Tarot lessons on Key 8, Strength.) To turn a pentagram so that its single point is down, and two points are up, is therefore to affirm symbolically that what has its proper place below, viz., the animal nature, is really supreme. This is the sum and substance of materialism.

Furthermore, since the top point of a pentagram is attributed to Spirit, while the four lower points are attributed to the four elements, a reversed pentagram says: "The Spirit is dominated by the elements." This is another favorite declaration of the proponents of materialism.

Finally, if we put 216 degrees over 144, by inverting the pentagram, we have said the same thing in the language of number symbols. This is where we come to 666. For 216 is the cube of 6. Therefore, the number of degrees above the horizontal line of an inverted pentagram is $6 \times 6 \times 6$, and this equation composed of three 6's presents to our eyes the digits of the Number of the Beast.

Thus materialism is the separation of the ideas symbolized by the hexagram from those corresponding to the hexagon. The *hexagon*

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is a symbol of the encompassing power of ה'ה, and the magical language takes cognizance of this, as may be seen from the list of words given in the lessons on the Gematria of the hexagon and hexagram. The hexagram is a symbol which represents the complete expression of the powers attributed to K (as shown by the first entry in the list under 270.) But when that expression is separated by human ignorance and delusion from the enclosing and protective power of ה'ה (the hexagon), the hexagram becomes a symbol of ל, roa, evil, and is therefore related to the Number of the Beast.

Joined to the hexagon, as in our diagram, the separation is overcome. Then 270, the number corresponding to the six lines of the hexagram, is added to 156, the number of the hexagon's perimeter. The result is 426, and this is the value of:

426

Arik Da-Anpin, the Vast
Countenance, a title of
Kether.

אריק דא אפין

The ך before ך'ה is used as a preposition, Aramaic in origin, meaning "of, which." The union of hexagram and hexagon symbolizes the union of Tiphareth with Kether. It is the conjunction of the personal Ego with Yekhidah, the indivisible SELF.

Moshyiah. Savior, Deliverer.
A title of Tiphareth. Deliverance.

משיח

A noun from the participle of a Hebrew verb meaning "to set free." The same verb is the root of the names "Joshua" and "Jesus." The Faithful Shepherd, one of the books of the Zohar, says משיח is a title attributed to Tiphareth, because the Son liberates Shekinah from exile.

שכינה, Shekinah, is a title of Malkuth, known also as כלה, Kallah, the Bride. Shekinah is the "cohabiting glory," the actual presence of Divinity in creation. Hence Shekinah is called "mirror of Tetragrammaton," and among her titles are the Divine Names אלהים, Elohim (attributed to Binah) and אדוני, Adonai (attributed to Malkuth). Hence Shekinah is both Mother (Binah) and Bride (Malkuth). In Qabalah she is exactly what Hindu philosophy terms Maya-Shakti, the feminine productive power.

As the "Great Womb" (DN), Shekinah is Binah. As the actual substance of all things whatsoever, Shekinah is also the Kingdom ruled over by Tiphareth, and this Kingdom is the Son's Bride.

The Son (Tiphareth) manifests himself as משיח, moshiyah, when he sets the Bride free. This liberation is effected by right knowledge. It includes knowledge of the true nature of Man, the

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Anointed. When man learns that all things are by Shekinah, he knows that he stands continually in the presence of God. When he knows that his place in the cosmic order is to act as mediator between what is above and what is below, he liberates what is below from the thralldom imposed on her by his mistaken notions. This is what is meant by liberating Shekinah.

426 (continued.)

תלך

Tavek. Middle, center, midst. Like the Greek μέντρον, this Hebrew noun is from a root meaning to "pierce," as with an arrow point. In the Zohar תלך is referred to the sixth Sephirah under the aspect associated with the Patriarch Jacob.

"Jacob" means "to supplant, to take the place of." Jacob is associated with Tiphareth because the Ego is truly the supplanter, and in two ways. By itself, and unaware of its relation to the higher powers, the Ego is the conniving, crafty Jacob, full of guile and deceit. Then the Ego puts itself in place of God, and when it begins to learn there is something higher than itself, makes various attempts to force Divine compliance with its personal wishes and ambitions.

Finally, it wrestles with the angel, or the Divine Presence. The struggle continues through the night of Jacob's ignorance, and the angel comes in the form of a man, because the whole problem has to do with the Ego's idea of what MAN really is. Toward dawn it is the angel who wins the wrestling match. That is, a higher conception of man overcomes the notion of the personal Jacob. Thereafter Jacob limps, because every man who is overcome by the Angel of the Presence walks haltingly, in the eyes of "this world." (There is a deeper meaning to this allegory, but we refrain from discussing it here. What we have said is simply the prelude to this more interior significance, but it would be vain to explain the deeper meaning before the prelude is thoroughly comprehended. The deeper meaning has to do with some of the most vital practical secrets, and these cannot be published without great circumspection, lest what is holy be given to persons unready to receive it.)

After wrestling with the angel, and losing the battle, Jacob becomes Israel, "He shall rule as God." United with the higher powers, the Ego's nature is transmuted. Then it perceives itself as תלך, tavek, in the midst or center, where it acts as the mediating influence between what is above and what is below. Transformed into Israel, Jacob continues to be the supplanter, and thereafter both names are used. For the enlightened Ego is able to put new and better conditions in place of former ones. But guile and

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deceit are eliminated. Thus the mark of a member of Spiritual Israel is utter freedom from any of the deceptions practiced and countenanced by all who follow the false ways of "this world."

Concerning the cube as a symbol of 6, it is needless to speak at length. Remember that the Holy of Holies was a cubical room, in which dwelt the Shekinah. The inmost center of the Cube of Space is also the seat of the Ego-consciousness (Jacob and Israel.) The center of your self-consciousness is this inner POINT, attributed to the letters ה and ד, final Mem.

To ה, because every human being is at the center of his own personal world. To ד, final Mem, because complete expression of the mental state symbolized by the Hanged Man is what makes us free instruments through which the Life-power may manifest its eternal control over all things. The two letters, with ד last, spell דה, tam, perfection.

Qabalists refer דה to Malkuth. When you realize to the full the meaning of the words, "The Kingdom of Spirit is embodied in my flesh," you will be one of whom it may be said, as of Jacob, that you are דה ויש, iysh tam, a perfect man.

In this expression, ויש refers to the sixth Sephirah, for the word is one of the titles of Tiphareth. דה refers to Malkuth. Jacob is then said to be the "husband of Shekinah"; and since Shekinah is the feminine counterpart of Tetragrammaton, to become the husband of Shekinah is to recognize the Ego as being essentially identical with יהוה.

The words corresponding to 6 are:

6

דנ

Agab. A preposition meaning by, through, by means of, upon. This preposition signifying agency is not in the Bible, but is found in Rabbinical books. It applies to 6 and Tiphareth as the mediator between the higher aspects of the Life-power and those which are subordinate.

דנ

Bad. Separation, thing separated from; apart, separatedly, by oneself, alone. The same word means also: empty talk, lies, vain boasting. All its variations apply to the negative aspect of Tiphareth. It also means twig of a tree, shoot, staff, white linen and soothsayer.

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Gawg. Roof, the flat top of a house; the upper part of an altar. This is the Hebrew word indicated by the initials G.G., designating the sixth person called by Brother C.R. to aid in the founding of the Rosicrucian Order. In certain esoteric societies, the ninth Sephirah, Yesod, is represented by the altar. The top of the altar is then referred to Tiphareth.

13

Heh, also Hah. Lo, behold, see. The spelling of the letter-name for ה, as one of the letters of יהוה, when Tetragrammaton is thought of as operating in Yetzirah, the world of formation. Yetzirah has a special relation to Tiphareth, and so to 6.

הה ,הה

Gehbeh. A reservoir, a cistern. From a verb meaning "to gather together, to collect." Refers to the function of the sixth Sephirah as a reservoir, into which flow streams of influence from the Sephiroth above. The diagram of the Tree of Life makes this clear.

גגג

'Αββα. The Greek transliteration of the Hebrew אבא, Abba, Father. This spelling, אבא, occurs often in later Hebrew. In the magical language 'Αββα refers to the essential unity of Tiphareth with Chokmah.

All the foregoing words, of course, since they correspond to 1, are represented in Tarot by Key 5. The words represented by the 14th Key are those corresponding to 60, as follows:

60

Bahkhan. A verb meaning: to try, test, examine, prove. As a noun, בוכח, bokhan, testing, examination, trial, proof. Pointed בוכח, it means watchtower. This word is not the same word that is translated

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"temptation or trial" in the special title of the Path of D, Samekh. Yet it has the same basic meaning of testing by experience. The word 'ניסיון', an adjective, nissayoni, in the title of the path of D is, however, related to bakhan by Gematria as well as by meaning, since 'ניסיון' is the number 186, equivalent to קי"ז, Qoph (compare the symbolism of path, in Keys 14 and 18,) and 186 is 6, by final reduction.

'ניסיון' has the basic meaning of testing by the sense of smell, and is therefore somewhat more closely related to the idea of temptation than is 'בחינה', bokhan, because the basic idea behind 'בחינה' is that of testing metals by rubbing them on a touchstone. It should be noted, also, that 'בחינה' may be read 'בחינה', be-khen. That is, the first letter, ב, may be read as the preposition "in" or "by," and then 'כחנה', khi (kane), signifies "grace."

This is a Qabalistic clue to the nature of the testing agency designated by 'בחינה', the verb, and by 'בחינה', in grace. It is "by grace" that the "metal" is tested. In Key 14, the angel is the Higher Self, assimilated to that of the Ego in Tiphareth. Thus the angel wears on his forehead the solar disk, and is a symbol of the truth that we are tested by the Grace of God.

Furthermore, 'כחנה', khi, is understood by Qabalists as a Notarikon, or contraction, for 'חכמה נסתרה', Chokmah Nesetarah, the Secret Wisdom. The notarikon is written thus, 'כחנה', in the Hebrew dictionary to indicate that the two letters are the initials of the two words. 'חכמה נסתרה' is of course, the Qabalah, the Secret Wisdom. Hence 'בחינה' read as 'בחינה', be-khen, in grace, intimates the trials and tests which demonstrate our practical grasp of the Secret Wisdom.

60 (continued)

'גאון'

Gaown. Rising, swelling (as of waves in water, or hills on land); highness, excellence, majesty. These meanings are related to the mountain symbolism of the 14th Key. But because there is danger that attainment may lead to personal pride, this word signifies also the pride which goes before a fall, and this points toward the kind of test whereby, as the comment on the path of D says, "the Lord God tests the

devout." Until the disease of egotism is purged out, the "metal" will not meet the trial of friction (rubbing) upon the touchstone of daily contact with others and with environmental conditions.

הלכה

Halakhah. Traditional law. Not to be confused with the paradosis condemned by Jesus. It is the secret oral tradition. So Qabalists interpret the word. Exoteric Judaism means no more by it than the legalistic "traditions of Men" collected in the Talmud.

סנא

Teneh. Basket. This word is used in the Bible to designate a basket in which offerings are carried to the priest. In a figurative sense it is used as a metaphor for prosperity, as in the sentence: "Blessed be thy basket and thy store."

קלי

Keliy. Something prepared. Thus, any apparatus or instrument. A vase or a vessel. A ship, just as we speak of a ship as a "vessel." Even dress (of men) and trappings (of animals) are sometimes designated by קלי. Also arms and weapons. In short, almost every variation of the basic idea of a prepared instrument.

The number 600 is the value of final Mem, ם, and you will remember that ם is attributed to the inner center of the cube. In Tarot it is Key 12, considered as a symbol of the complete suspension of personal action, or the realization, "Of myself I do nothing." An adept realizes this continually, and this unbroken realization is related to final Mem, ם, to the number 600, and the following words:

600

Zoolahthiy ain Elohim,
"no God beside me" (Isaiah
45:5).

וילתי אין אלהים

The realization of the adept, "Of myself I do nothing," is the direct consequence of his perception that God is ONE. The "I dis-ease" is a kind of idolatry, and the highest and truest worship is

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that which recognizes the ONE (Yekhidah) as the only Thinker, the only Speaker, and the only Actor, using human personalities as instruments of manifestation.

Matzpatz matzpatz.

מַצְפָּט מַצְפָּט

In its explanation of Genesis 1:16, the Zohar says the "two great lights" symbolize the "full name" אֱלֹהִים יְהוָה, Tetragrammaton Elohim. "Through them the name of the Whole was called Matzpatz matzpatz, the two highest names in the thirteen categories of mercy."

The "thirteen categories" are found in Exodus 34:6, and Matzpatz matzpatz is a Qabalistic cipher for Tetragrammaton Tetragrammaton, or יְהוָה יְהוָה, the first two names in the Hebrew of that text. If the Hebrew alphabet be inverted, מ is in the place of י, צ in the place of ה, and ש in the place of ו, Thus Metzpatz is a cipher for יְהוָה. (*This is actually Temurah.)

Qahshar. A verb meaning, to bind with cords (as the Hanged Man is bound.) Negatively, to plot, conspire. קָשַׁר, qushshar, to be strong, be vigorous. As a noun, קֶשֶׁר, qehsher, alliance, in both good and bad sense, as, plot, conspiracy, band of conspirators.

קָשַׁר

Shesh. Six.

שֵׁשׁ

Thus the very name of 6 in Hebrew has 6 for its basic value. The same word means also white linen, and white stone. Thus it is related to the white robes and white stones spoken of in the Apocalypse. For when one has arrived at the perfection of continual union with the central POINT, one is in that state of purity symbolized by white robes, and has the new name which is engraved on a white stone. A name which none knows save him who receives it, because the ONE LIFE reveals to each of its individualized Ego-centers some special aspect of itself, and this peculiar revelation is always ineffable. It is incommunicable because there are no words, or other symbols, whereby it may be expressed.

As with other numbers, all words in the magical language having values which may be reduced to 6 are primarily related to those in the list under 6, 60 and 600. All of them have some connection with the geometrical correspondences to 6 and the letter י.

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1

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Equilibrium is the key-word for 7. Its relation to such meanings of 7 as mastery, peace and poise is obvious. So is its connection with conquest, victory and prosperity. The Qabalistic name for 7, Victory (נצח, Netzach), expresses these ideas.

Less apparent, possibly, is the connection between 7 and desire, the mental activity attributed to Netzach. Desire seems to be so unstable that its relation to equilibrium may puzzle you at first.

Yet every desire has for its object the attainment of rest from conflict. Hunger, for example, is a symptom of disturbed balance. The body requires certain elements to restore the chemical equilibrium of the blood.

So with other desires. What we want is desirable because it will bring us physical, emotional, or mental peace. Even man's highest quest, the search for truth, is motivated by his desire to set his doubts at rest.

Hence the Rosicrucian allegory says Brother C.R. began the journey which resulted in his initiation by setting out for Jerusalem, whose name means "abode of peace." Likewise the Grade of Philosophus in the Rosicrucian Order is attributed to Netzach and 7.

Key 7 in Tarot symbolizes peace after war. Its title, the Chariot, reminds us that one name given by the Pythagoreans to 7 was *vehiculum*, a carriage, a conveyance. Another of their names for 7, "voice," may be compared with the attribution of "speech" to the letter symbolized by Key 7. They also called 7 "Panteuchia," which signifies "furnished with every kind of armor," and this agrees with the basic ideas of Key 7. So does their attribution of Athene (Minerva,) the goddess of wisdom, to the number 7.

Among the Sephiroth, 7 is the Sphere of Venus, or the field in which the planet Venus is active. The letter corresponding to Venus is 7, Daleth, the door, and in Rosicrucian symbolism the door which gives entrance to the Vault of Brother C.R. is also the side of the Vault representing Venus. The letter 7, as you know, is pictured in Tarot by the Empress, who personifies Venus. Furthermore the very name "Venus" has been traced to the Sanskrit root *van*, to like, to wish for.

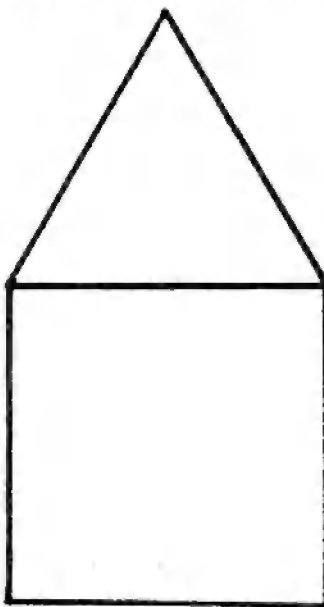
The Charioteer in Key 7 is supposedly a male figure; but we must remember that male symbols often conceal feminine attributes, and that feminine personifications frequently have masculine qualifications. Thus the pregnant woman of Key 3 hides

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male potencies belonging to the Emperor. Again, we hear of the bearded Venus of Mylitta. Similarly, the Charioteer seems to be a sort of composite of Venus and Minerva. He has fair hair, bound by a green wreath, like the Empress. His armor includes a brazen cuirass, and brass is the metal of Venus. The armor itself, as well as the number of the Key, relates him to Minerva.

All goddesses are aspects of Binah, the Mother. Thus, although there is a strong contrast between the virgin, inaccessible Minerva and the loving, inconstant Venus, these outward differences conceal an inner identity. The Virgin is also the Mother and the Bride. Christian tradition conveys the same idea by using for the Virgin who is also the Holy Mother, precisely the name which is borne by the Magdalene who was forgiven because she loved much. And this name, Mary, was originally מ'ר'י, signifying rebellion, perversity, antagonism, which are mental states having close association with strong, but unfulfilled desires.

7 may be represented in geometrical symbolism by the figure below. This is a triangle, so combined with a square that the base of the triangle coincides with the top line of the square.



Here is a hint that 7 is derived from 6. The triangle is 3, the square is 4, and their sum is 7. Yet only six lines compose the figure. Because they are of equal length, this manner of representing 7 is simply another arrangement of the lines of a hexagon.

The same figure is the basis of the composition of the picture of a charioteer and his car, in Key 7. It connects also with the name *vehiculum*, given by the Pythagoreans to 7, for the triangle symbolizes the higher triad, and the square stands for the lower tetrad, in the occult constitution of man. In Key 7, the

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the chariot symbolizes the triad, and his head and hands mark the angles of the triangle. The chariot, with its square face, symbolizes the tetrad. The triad is the soul, the tetrad is the body.

Other geometrical symbols for 7 are the heptagon and the heptagram. Of the latter we have two kinds, one with broad, and the other with sharp points. To inscribe them in a circle we must resort to an approximate measure, and correct the error by adjusting our compasses. (Here it is to be noted that in Freemasonry the compasses symbolize the means for circumscribing our passions and desires.) The adjustment is arrived at by trial and error, but practice develops skill, so that in time we can make it quickly. Even so do we develop skill in mastering our desires.

All the other regular figures corresponding to the numbers from 3 to 10 may be inscribed in a circle by exact geometrical measures. Only the heptagon calls for skill developed by trial and error. Thus the heptagon, and the heptagrams derived from it, symbolize the conquest over a more or less rebellious medium which is implied also by the meaning of 7.

Acquisition of skill by trial and error is the method of every art. In occultism, the Great Art is alchemy; and alchemical books abound in heptagons and heptagrams, employed to symbolize the completion of the Great Work. They represent the balance of the seven principles, attained by mastery of the desire nature. They correspond also to the equilibrated activity of the seven interior stars, or alchemical metals.

The Vault of Brother C.R., described in the Rosicrucian *Fama*, is called "a single compendium of the whole universe." It represents the perfected microcosm, or personality of an adept. According to the *Fama*, the floor-plan was a heptagon, every side of which measured five feet.

Here we come upon a "blind." The unit of measure which reveals the inner secrets of the Vault is not the foot, but the *handbreadth*. The *feet* is related to the sign Pisces, and to the letter *P*, corresponding to the Corporeal Intelligence and Sleep. Wherever we find the foot given as a unit of measure in one of the documents of the Western Tradition, it is always a reference to the sleep of ignorance and the dream of physical existence pictured in Key 18.

The path shown in that Key, nevertheless, is one leading to the height whereon the Hermit stands. And here it should be observed that Venus is exalted in Pisces, and that in the basic Tarot tableau, Key 18 is placed under Key 11, the great Tarot symbol of adjustment. We begin our journey toward adeptship while yet we are deluded by the dream of personal separateness caused by the illusions of embodied consciousness. But the end of that journey is shown in

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Key 9, and the letter ' , which corresponds to Key 9, means *hand*. Thus, in the *Fama's* description of a Vault which was built by one described as a perfected adept, we translate the measurements given in *feet* into *handbreadths*, corresponding to the ideas represented by the letter ' .

Since there are approximately four handbreadths to a foot, a line measuring five feet would be twenty handbreadths long. And in the Qabalah, the number 20 is connected with both Hebrew letters meaning "hand." It is the value of the letter-name \aleph , Yod. It is also the number represented by the single character κ , Kaph. Yod is the open hand, or the hand as instrument of the sense of touch. Kaph is the grasping hand, or the hand as symbol of comprehension. Thus 20, as representing both letters, is a perfect measure for the sides of a heptagon which is the floor-plan of a symbolic building supposed to have been erected by a perfected adept, in order to preserve his wisdom for posterity, and at the same time to present the salient features of his knowledge of the constitution of the universe.



A fairly easy way to construct a heptagon in a circle is to take one-half the side of an equilateral triangle inscribed in the same circle as the approximate measure for one side of the required

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heptagon. For a heptagon having sides of 20, therefore, it is first of all necessary to construct an equilateral triangle having sides of 40.

This done, a circle is described around the triangle, touching its three angles. Then one-half the side of the triangle serves to mark the points of a heptagon round the circumference of the circle.

The diagram on the preceding page is so constructed, the unit of measure being one-tenth of an inch. Thus the side of the triangle is 4 inches, and every side of the heptagon is 2 inches (or 20 units.) The slight error from strict accuracy is imperceptible to the eye, being concealed by the thickness of the lines required to draw the figure.

When the figure is completed, the triangle symbolizes 3, the heptagon represents 7, and the circle, as you have learned from other lessons, stands for the number 22. Here we find the Qabalistic triad of the Supernal Sephiroth, constituting the Vast Countenance, from which emanate the seven subordinate Sephiroth, with the ten all linked together by a circle which, as 22, represents the letters of the Hebrew alphabet. Thus the figure is a glyph of the 32 Paths of Wisdom, just as is the Tree of Life.

The seven lines of 20 units make the perimeter of the heptagon 140 units. This is the value of:

140

מלכים

Melakim. Kings. The "Kings" are an order of angels. In Briah, the world of creation, they are attributed to Netzach and the number 7. Here they are to be understood as the Elohim, or Seven Spirits of God. In Assiah, the material world, they are attributed to Tiphareth, which is also מלך , Melek, King. Here they include those human beings who have awakened to conscious awareness that the Ego seated in Tiphareth is an angel, or messenger, of the SELF in Kether. In Assiah, furthermore, the "Kings" are the seven principles of the occult constitution of man.

מלכות ב'נה

Chokmah-Binah. Chokmah is 73. Binah is 67. Thus 140 expresses their union, the conjunction being effected through the path of 7, which connects them. This is the path of Venus.

Lesson 19

140 (continued)

Coelum et terra.

Heaven and earth. That is, the entire universe, of which the Vault of C.R. is said to be a compendium, or synthesis.

Ordo seclorum.

Order of the ages, or world-order. The last two words in a motto on the reverse of the Great Seal of the United States. Their numeral identity with *coelum et terra* hints at a deeper meaning for the motto: "A New Order of the Ages" is really "A new Heaven and Earth."

It is a new conception of the meaning of the words "heaven" and "earth." This conception, formulated at first within the minds of adepts of the Inner School, permeates the Western Tradition, and was developed in the arcana of Rosicrucianism and Freemasonry. That this new idea has been unfolding in human consciousness during the last one hundred and fifty years is due, in large measure, to influences which have been more active within the borders of the United States than anywhere else in the world.

The time draws near when this "strong child of Europe," arrived at maturity and the better understanding which ripens when youthful illusions are past, may make full use of the treasure of the Western Tradition. For America is to see, and be active in, the completion of the work of the Founding Fathers - a work begun by adepts of the Inner School, continued by the wise men who established this Republic, and soon to reach the fruition of the promise of the motto which refers to a "New Order of the Ages."

When the side of the triangle from which the measure of the heptagon is derived is 40, its perimeter is 120. Gematria on this number has been given in Lesson 5. To what you find there, add the following:

120

In principio.

In the beginning. The Latin translation of the Hebrew בְּרֵאשִׁית , the first word in Genesis. It applies particularly to the construction we are now analyzing, inasmuch as the equilateral triangle comes first. It may with equal propriety be translated "in principle," and this also is a correct rendering of בְּרֵאשִׁית , Bereshith.

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7

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Taken together, the lines of the heptagon and triangle measure 260 units. 260 is, of course, a numeral symbol of the apparent multiplication of the powers of Tetragrammaton, יהוה (26), by the manifestation of the Sephiroth (10). It is the value of a variant of a familiar Rosicrucian phrase: *Benedictus Dominus Noster*, "Blessed be our Lord." Other words corresponding to 260 are:

Veradim. Roses. Flowers of
Venus, and symbols of desires,
which, woven together intelligently,
as shown in Key 8, may be used
to control and direct the
lion-force of volition.

וְרָדִים

Kerem. Vineyard.

קֶרֶם

An important mystical term in Qabalah and Rosicrucianism. The vineyard is the "field" wherein is grown גֶּפֶן, gephen, the vine (133, which reduces to 7,) from which comes the "blood of the grape" mentioned in Deuteronomy 32:14.

Dam-aynahb. Blood of the grape.

דָּם-עֵינֵב

Mahown. Dwelling-place; the
Temple; lair, den.

מַהוֹן

Interpreted by Qabalists as relating more particularly to Malkuth, because of the words in Psalm 90:1, which say: "Lord, thou hast been our dwelling-place (מַהוֹן) in all generations." For יהוה, Adonai, Lord, is in the Hebrew text, and this is the special Divine Name of Malkuth.

מַהוֹן

Elyon. Most High, or Supreme,
a title of Kether.

Its identity with מַהוֹן reminds us that though יהוה, Lord, refers to Malkuth, the Kingdom, in truth the Kingdom and the Crown, the outermost manifestation and the innermost Reality, are ONE. Thus the "dwelling-place" is the "Most High." Like the Prodigal Son, men who dream the dream of separation are in temporary exile from their true "home" - their identity with the SELF, but their exile does not make it any the less their real dwelling-place, even though the dream clothes that pure UNITY with the appearance of physical existence.

Thus it is written in Psalm 46:11: "Tetragrammaton Tzabaoth (the Divine Name of Netzach or 7) is with us," and "with us" is יהוה, also 166.

In the *Fama* we read: *In Jesu moriamur*, "In Jesus we die;" but this is the mystical death of the "old" man. And this phrase, which adds to 166, is one of the inner keys to the mystery of the Eucharist, where the wine stands for the occult "blood of the grape"

Lesson 19

which brings the exaltation of consciousness so often described by Sufi poets as "intoxication." Then we rise in consciousness to awareness of our true "dwelling-place," and to knowledge of our essential identity with Yekhidah, the SELF in Kether.

In Jesu morimur.

"In Jesus we die."

Dominus Noster.

"Our Lord." Surely, after what has been said in this section, this will require no comment.

Argentum vivum.

Living silver.

Living silver is the alchemical Mercury, the fluid metal which is the First Matter of the Great Work. This "matter" in its white state is *argentum vivum*. In its red state, it is קֶרֶם , the "blood of the grape," the mystical wine of initiation.

This long digression has been necessary, because it will aid you to understand better the occult significance of קֶרֶם , kerem, the vineyard, which, remember, is numerically related to the combination of our heptagon and our triangle. Thus it represents also all ten Sephiroth, and is but another symbol for the Tree of Life.

Like קָר , and some other Qabalistic terms, this noun קֶרֶם conceals two words. These are קָר , kar, lamb, and רָם , ram, literally "the high one." Freemasons who read these pages should note the similarity in sound between קֶרֶם and קְהָרָם , Khuram, the name of the hero of the Masonic legend.

קָר , kar, lamb, is directly related to the Rosicrucian story. For throughout the *Fama*, the Founder of the Order is designated by the Latin initials, C.R., exactly equivalent in sound to קָר . Nor can any initiated reader of the *Fama* miss perceiving that the hero of the story is none other than the symbolic "Lamb." He is also רָם , ram, the "high one," as is made evident throughout the allegory.

Thus our "vineyard" turns out to be identical with the Founder of the Order himself. The ground in which the vine grows is the very being of the ONE REALITY. The Founder of the Order appears under three aspects. He is our Father and Head. He is our Brother and our Teacher. He is also the LIVING SPIRIT, within our hearts. Vine, vine-dresser and vineyard are all ONE.

Next week you will be given another important diagram. Be sure to copy these drawings. Do your best, but they need not be works of art. By drawing them they become part of you.

THE MAGICAL LANGUAGE

Lesson 20

1

Vine, vine-dresser and vineyard are all ONE.

To this threefold aspect of the ONE REALITY refers the Rosicrucian motto: *Ex Deo nascimur, in Jesu morimur, per Spiritum Sanctum reviviscimus*, "From God we are born, in Jesus we die, through the Holy Spirit we live again." This appears at the end of Book T, of the Latin *Elogium* which the *Fama* quotes from the end of Book T.

Its numeration is 683, and this is also the numerical value of לילה לילה יקחנה דעת, *lilah lilailah yikhavah-da'ath*, "Night unto night sheweth knowledge." Furthermore, 683 is the number of עולם עילוי, *Olahm Atziluth*, the Archetypal World. Just as Speculative Freemasonry is distinguished from the Operative Masonry of the builders guilds, so is the Speculative Qabalah, or Metaphysical Tradition which is received from above, to be distinctly separated from the thaumaturgical operations known as Practical Qabalah.

There is more than a hint in this piece of Gematria. The whole Rosicrucian mystery is concerned with the process whereby we are truly "born with God," in which, following our Great Exemplar, we die to the illusions of the separated personal existence, and as a consequence of which, through the operation of the Indwelling Spirit, we are enabled to "live again." Nor is this living again necessarily to be understood as "resurrection," or even as "reincarnation." It is what Tarot pictures in Key 20, and may be experienced in the course of a single lifetime.

This process is represented by the phrase, "Night unto night sheweth knowledge," because it is actually a fact that much of the work is accomplished during the sleep of the physical body. The reception of metaphysical truth from above (Speculative Qabalah) is possible for us because the Archetypal World is really within us, whether we know it or not, so that we are never out of touch with the ONE SOURCE whence every wise man who ever lived has drawn his treasures of the Hidden Knowledge.

One other word having 260 for its value is צימטסם, *tzimtsem*, to contract, to draw together; to be exact. Qabalists use this term to designate the process which initiates a cycle of the Life-power's manifestation. The boundless expanse of the Limitless Light concentrates upon a center within itself, and sets up the beginning of whirling motion at the interior center (Kether). Thus it makes the field, or vineyard, wherein the universe is established.

The diameter of the circle enclosing the heptagon is 46 units. Hence the radius which determines the size of the circle is 23, the number of חַיָּה, *Chayah*, the life-force seated in Chokmah. The idea symbolized is that the "field" or "vineyard" of the universe is pervaded by life, so that no portion of it may be regarded as

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Lesson 20

2

dead mechanism. Among Latin correspondence to 46 are:

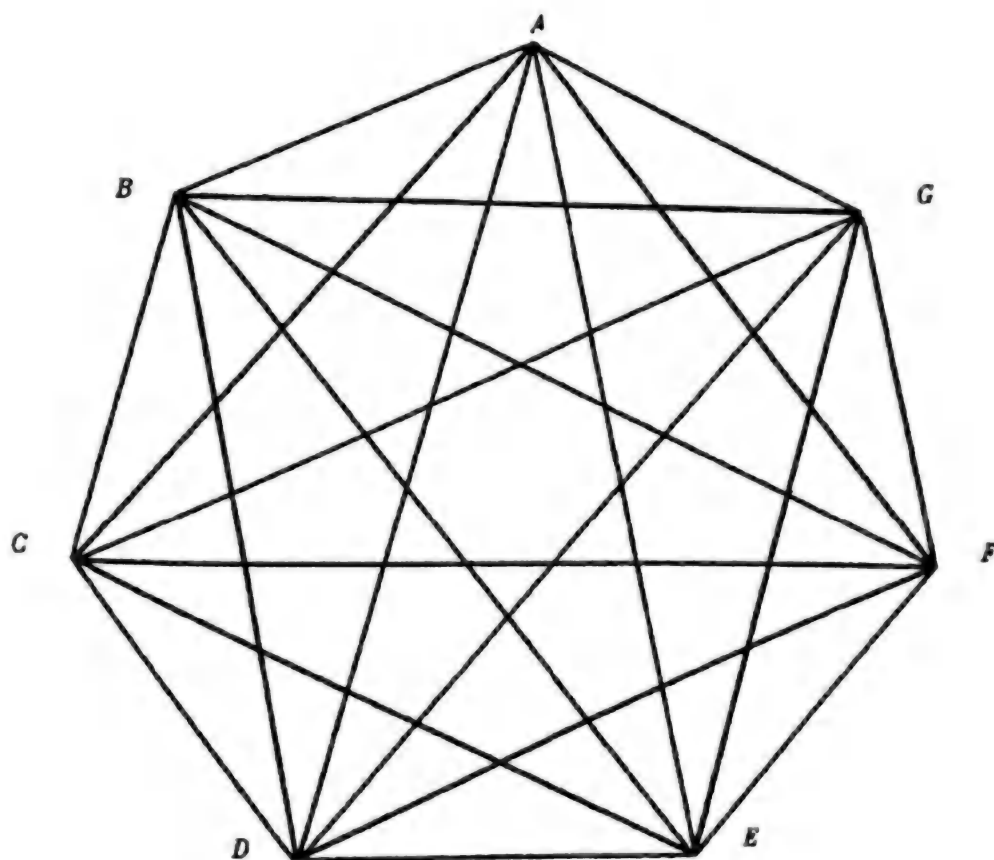
46

Omnia. All, everything.

I.N.R.I. The initials of the inscription
Pilate wrote for the cross.

Flos. Flower.

Rosicrucians and alchemists have many esoteric meanings for *I.N.R.I.* The word *omnia*, all, is a verbal symbol for the universe. *Flos*, flower, connects with the rose symbolism, and relates more particularly to the microcosm.



Two heptagrams may be inscribed in the heptagon. One, having broad points, is made by connecting every other point of the heptagon. The other, having more acute points, is made by connecting every point of the heptagon with the third point beyond it. This is shown in the diagram above, where lines equal to AC form

Lesson 20

the outer heptagram, and lines equal to AD form the heptagram with acute points.

When the sides of the heptagon are 20, the seven lines equal to AC will measure 36 each, and those equal to AD will measure 45. Thus the constituent lines of the outer heptagram, as 36 correspond to :

36

Ohel. Tabernacle, tent. Refers to the idea of the universe as the abode, or dwelling-place, of the Life-power.

אֹהֶל

Eloah. God. A variant of אֱלֹהִים, used in both Chaldee and Hebrew. Note that it is a metathesis of אֱלֹהִים, as if to hint that God is His own tabernacle.

אֱלֹהִים

Be-koakho. By His power (Jeremiah 10:12.)

בְּכֹחוֹ

These three words refer to the Life-power as dwelling within itself, and as working throughout the field of manifestation from within.

Aqua. Water. This water is the universal substance which fills the "deep." Here it should be remembered that Venus is fabled to have sprung from the sea.

Damcar. Damcar (Latin Gematria.)

The name of the "place," said to be in "Arabia," where Brother C.R. found the wise men who initiated him. The Hebrew spelling for "Damcar" is preserved in Rosicrucian tradition as דָּם-כָּר, meaning "Blood of the Lamb." The "blood of the lamb" is also the "water of life." Here is a correspondence like that between *argentum vivum*, the water of the sages, and דָּם-עֵץ, dam-enab, "the blood of the grape." Note the same colors, white and red.

The summary meaning of all these words is that the lines of the outer heptagram have to do with the stream of energy which flows into the field of human personality from its source in the Life-power. Their combined length is 252 units, corresponding to:

252

Meurah. "Light-hole."

Ad adehy ad. "Forever and ever."

מְאוּרָה

עַד עַדְי עַד

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The outer heptagram, therefore, symbolizes the divine powers at work in the field of creation. Every line represents an aspect of the Life-power's own pure being. The seven lines may be taken also to represent the Seven Kings or Creative Spirits, אֱלֹהִים. (See דְּלָדָה, Kings, under 140, page 5, Lesson 19.)

The lines of the other heptagram are within the field enclosed by the first one. Each, as the number 45, corresponds to words which have already been noted in the preceding lessons of this course, and in earlier Tarot instruction. This heptagram refers particularly to MAN, as having his being within the greater Being of God. The total length of the seven lines, 315, is the number of:

315

Adam Roa. The evil man.

אָדָם רָע

See Psalm 140:1. The deliverance asked for in the opening verses of this Psalm is from the erroneous conception of personality we might suggest by using this particular heptagram by itself. The "evil man" is personality, dreaming its nightmare of separateness, and the characteristics of those who are not yet awake are set forth in the opening verses of this Psalm.

Gabish. Properly, this means "ice,"
but as used in Job 28:18 is translated
"crystal."

גָּבִישׁ

Even the English "crystal," from the Greek κρυσταλλος, meaning clear ice, ice, crystal, rock-crystal, preserves the ancient belief that crystal was a sort of ice. The meaning of this word in the magical language has to do with the idea that man is a reflecting medium, like a crystal.

Ha-olahm ha-qatan. Literally,
"the little world," that is,
microcosm.

הָעוֹלָם הַקָּטָן

Yetzirah. Formation, formative
power.

יֵצִרָה

The characteristic power at work in the world or plane above that of Assiah, or action. Corresponding to י' in ה'נָה and to the element of Air. This is the power operative in all six Sephiroth of the Lesser Countenance (4 to 9.) In man it is the formative power of imagination or phantasy. Its central governing point is the Ego in Tiphareth. It is the special power of the microcosm, reflecting the creative power (בְּרִיאָה, Briah) of the Vast Countenance.

March ha-nogah. Literally,
"vision of splendor."

מַרְאֵה הַנוֹגֶה

But מַרְאֵה may also be read מִרְאֵה, marah, meaning "mirror", and

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נוגה, Nogah, is a title of the 7th Sephirah. The astrological symbol for Venus is said to be a representation of the mirror which was one of the goddess' attributes. ננה, the נ omitted, is the Hebrew for the planet Venus. The idea of reflection is what links this to נק"ו and נצ"ח. Similarly, the microcosm is the mirror of the macrocosm, and so far as the personal man is concerned, whatever is reflected from the macrocosm into his microcosmic consciousness is more or less colored by his desires and passions.

עלמה

Gomorrah. The name of a city in the Vale of Siddim.

Sometimes the letter Y takes a G-sound. This word Gomorrah, is an instance of this. Gomorrah was infamous for wickedness, and especially for perversions of desire. This item of the Gematria is in special correspondence with אדם ראשון, the first in this list.

עקמה

Ormah. Subtlety, prudence, cunning, craft.

From the same root as that which describes the serpent as more subtle (עקב, Genesis 3:1) than any other creature. Note that this word is employed in both good and bad senses. On the good side, it signifies the prudence which comes from skill in managing the emotions. On the bad side, it connotes the same sort of skill, but applied to managing others through their desires, to their disadvantage. Note that it contains the same letters as the preceding word, differently arranged.

ἀγαμος. Agamos. Unmarried.

This Greek adjective ἀγαμος, has a direct connection with the Pythagorean notions of the number 7. It may be considered also in connection with the Rosicrucian allegory, which is explicit in its declaration that the Founders of the Order were "vowed virgins," though some of the later members were not celibate.

When the lines of the outer heptagram are taken as 36, they are composed of two shorter segments, each of which measures 11, and a middle segment which is 14 units long. Thus the outer perimeter of this seven-pointed star will measure 14 x 11 units, or 154 units. This number 154 is the value of:

154

Elohim Khayim. Translated in Deuteronomy 5:23 as "Living God." It is more accurately rendered "Elohim of Lives," which preserves the thought that the Elohim are the Seven Spirits of God.

אלהים חיים

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Tetragrammaton Elohimoo
Tetragrammaton. Jehovah
Our God Jehovah. (Deuteronomy 6:4.)

יְהוָה אֱלֹהֵינוּ יְהוָה

Olahm ha-bah. The world
to come.

עוֹלָם הַבָּא

According to some authorities, this is to be understood as meaning the same as *גן עדן*, gan Eden, the Garden of Eden. It is called "The World to Come" in relation to the idea that man in his dream of separation must consider his restoration to the Paradisaical state as an event which is in the future, or "to come." "The World to Come" is the "New Heaven and Earth."

Lekhem va-yahyin. Bread
and wine.

לֶחֶם וַיַּיִן

These words occur in Genesis 14:18, in the story of Melchizedek. We read that Melchizedek "brought forth" bread and wine, and the Hebrew word translated "brought forth" really means "made manifest." The bread symbolizes the Life-power as substance. The wine is the same as "blood of the grape," and is the animating energy. Both the substance and the animating energy are expressions of the Life-power, and the Life-power is *יְהוָה אֱלֹהֵינוּ יְהוָה*.

In centro solis.

In the center of the sun.

This phrase occurs in the 13th chapter of the Rosicrucian *Confessio*, in a context which promises "all the goods which Nature hath dispersed in every part of the Earth" to those who are willing to co-operate in the work of God. He who co-operates concentrates his desires with the great CENTER. Thus he enters into consciousness of his union with the One, participating in the consciousness of that ONE, and share that ONE's dominion. "All that the Father hath is mine" is an expression of this consciousness.

Rosa Jesus est.

The Rose is Jesus.

This Rosicrucian phrase must not be mistaken for an expression of dogmatic Christianity. The true Gnostic doctrine of the Inner School (which is also the Inner Church, described by Eckhartshausen in *The Cloud upon the Sanctuary*,) was suppressed in the interests of a materialized, State-controlled Church. When the latter was disrupted by the Reformation, the Protestants, ignorant of the inner meaning of ancient forms and symbols, and ignorant also of the esoteric meaning of the Scriptures, began to erect the fantastic structure of their dreams on the basis of a literal and supposedly historical interpretation of the Bible. The Interior Church, however, had by no means ceased to function during all the centuries intervening between the days of Constantine and the reformation.

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mation. It had withdrawn itself, and had veiled its doctrines. Yet it retained, unimpaired, its knowledge of the true hidden meanings. Hence "Jesus" in *Rosa Jesus est* is to be understood as meaning the same as in the other Rosicrucian motto: *Jesus mihi omnia*. The Rose is the flower of Venus, and when this flower is centered on a cross of six squares, formed by opening out a cube, we have the true emblem of the Rose-Cross. It is a symbol of the perfect co-ordination of the desires of man (the rose) with the basic pattern of creation. Essentially, this is what is meant also by *In centro solis*.

The second heptagram has rays measuring 16 units from each outer point to the point of junction with an adjacent ray. Thus the outline of the second star is 14×16 , or 224.

224

Derek. Way, path, mode, course,
manner of life. The same in meaning
as the Greek ἡ ὁδος, heh hodos. The
Way, or Path. This Hebrew noun, like its
Greek equivalent, is used occasionally
as a metaphor for worship, or religion.

דֶּרֶךְ

Abedy tzemakh. Translated
in Zechariah 3:8 as, "my servant
the BRANCH." Understood to be a
prophecy relating to the Messiah.

עֶבְדִּי צֶמַח

In centro solis et lunae.

In the center of the sun and Moon.

This is the complete phrase given in part under 154. It is an expression of perfected Adeptship. The sun is Tiphareth, and when the Ego in Tiphareth is identified as a ray from Kether, the state of consciousness which is in *centro solis* has been reached. It is from this point that one goes on to effect the purification and re-education of the automatic consciousness in Yesod, sphere of the Moon. This achieved, the perfected adept shares all the prerogatives of the truly "twice-born." As the *Confessio* says, he is then "able to expel from the world (the microcosmic consciousness) all those things which darken human knowledge and hinder action."

Mea victoria in cruce rosea.

My victory is in the Rosy-cross.

These words may be found in *Secret Symbols*, page 35 (German edition.) They are so written that *Mea victoria* forms the vertical line of an equal-armed cross, and *in cruce rosea* forms the horizontal line. Now *victoria* is 88, and in *cruce rosea* forms the for "victory," νίκη. Thus the reduction to its least number of the value of either noun is 7, the number of the Sephirah

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named Netzach, Victory. It is to be noted, also, that 88 is the value of *aqua vitae* and of *filius dei*, Son of God. The water of life (*aqua vitae*) is the Mystical Son of God (*filius dei*) and that as indicated under 154. In *cruce rosea*, the second part of this motto, adds to 119, which is the number of *spiritus*, Spirit; of *natura humana*, human nature; and of *fraternitas*, fraternity, of brotherhood. It cannot be necessary to go into any explanation of the relation between these terms and the general idea of the motto we are considering. It is too obvious.

In *cruce mea victoria* are the last words on page 35 of *The Secret Symbols*. The main features of this particular plate is a picture of a book with seven seals. On the book sits the Lamb with seven horns. The Lamb is λ (that is, C.R.), and the seven horns are the seven powers which are personified in the Rosicrucian story by the seven Bretheren who helped C.R. found the Order.

Apparently, this is just a piece of symbolism borrowed from the Apocalypse. The clue to the real meaning is a motto in Latin, which may be translated: "From East to West and everywhere the Good Root of David reigns victorious." The key is "The Good Root of David," which, in Latin, is *Bene Radix Davidis*, adding to 137, the number of $\aleph\beta\gamma\delta$, Qabalah; of $\aleph\beta\gamma\delta$ $\{ \aleph\beta\gamma\delta \}$, "visions from Tetragrammaton," (Lamentations 2:9); and of *Spiritus Dei*, Spirit of God.

In other words, the Qabalah, which is from the East, both literally and figuratively, is that inner tradition, founded on the sure vision from Tetragrammaton (the loss of which is lamented in the text cited above,) inspired by the Spirit of God. This tradition, moving from the actual and symbolic East to the actual and symbolic West, and becoming universal, is what can open the books with seven seals.

That this is the correct interpretation is made the more certain when we find that *Radix Davidis*, without the adjective *Bene*, is 113, the value of *Legis Jugum*, yoke of the law (a motto mentioned in the *Fama*); of *miser cordia*, mercy (equivalent to *Chesed*); of *deus et homo*, God and man; and of $\aleph\beta\gamma\delta$ $\{ \aleph\beta\gamma\delta \}$, ehben Bokhan, a tried stone. For all these are clear indications of what the "lamb" really symbolizes.

Finally, on the same page appear the initials D.O.M.A., which have led to some more or less amusing speculations on the part of students who must depend on what they can find in books. The initials stand for *Deus Omnipotens Magister Artis*, God Almighty, Master of the Art. This means just what you have read so often in these lessons - that the Life-power is the actual worker in the Great Art of alchemical transmutation. The value of this phrase is 314.

314

הוא כהן לעל עולם

Hu cohen le-El Elyown,
"He was priest of the most

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high God." (Genesis 14:18.) The reference is to the mystical High Priest, Melchizedek.

הלל גמור

Hallel gamoor. Perfect praise. Said in the Zohar to apply to the third Sephirah, Binah.

מטטרון

Metatron. Archangel of Kether, and angel of Tiphareth in Briah, the creative world.

As archangel in Kether, Metatron personifies Yekhidah, the ONE SELF. As angel of Tiphareth in the creative world, Metatron refers to the awakened Ego, conscious of its essential identity with Yekhidah.

Metatron is said to be the vesture of Shaddai. He is said also to personify the Flaming Sword which kept Adam and Eve out of the Garden of Eden. Again, He is said to have been the guardian of the Temple of Solomon, which was built, according to the Zohar, on seven pillars.

When his name is spelled מטטרון, he is said to be specially designated by the word נער, na'ar, boy. This is the boy shown in the symbolism of Key 20, who represents the awakened Ego-consciousness, turning inward and Eastward to Yekhidah in Kether. For the Zohar says also that Metatron is charged with the work of resurrection, and that he is charged with the task of glorifying the bodies of the just in their sepulchres.

What is meant by all this is that our essential identity with Yekhidah results ultimately in the perfecting of our vehicles by the descent of the holy influence from above. For Metatron, in our experience, is the central SELF, or the POINT WITHIN. Hence the Cube of Space, because the six directions of space (i.e., extensions of that interior POINT.

Rawkhok. Far off, distant (as in time or place.) Refers to the seeming remoteness of Yekhidah.

רחוק

Shaddai. The Almighty. A name of God associated in Qabalah with the tenth Sephirah, and therefore with Shekinah, the Bride. It is the Life-power under the aspect of omnipotence.

שדי

He (Melchizedek) was a priest of the most High God. (Genesis 14:18).

הוא כהן לאל עליון

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Shittah. Acacia. The sacred wood of which the tabernacle and its furniture were made. The meaning is perfectly evident. Because this word is equivalent to 'שִׁטָּה Shaddai, the Qabalists who wrote and edited the story of the tabernacle used it to intimate that the actual substance of which the "house of God" is constructed is actually the omnipotent power or energy of the Almighty. As the "most high God" the ONE REALITY seems to be far distant (רִמְיָה) but it is really near at hand. Remember that both the tabernacle and the Temple of Solomon are symbols of MAN.

שִׁטָּה

Notice also that 'שִׁטָּה, Shaddai, Almighty, has precisely the same meaning as *Deus Omnipotens*, in the phrase from which all this Gematria has been taken.

Taken as initials only, D.O.M.A. is the equivalent by Latin Gematria of:

29

Amen. Amen, the Latin translation of יְהוֹנָתָן, a title of Kether.

Magia. Magic.

Via. Way, method, manner of doing anything. The relation of the ideas expressed by these three words is obvious.

Kazab. To spin, to bind together.

כִּזְב

Kahzab. To lie; to fail, dry up (as a brook.)

כִּזְב

Hahdak. To cast down; to break down, to overturn. "Complex illusion which deceives the ignorant."

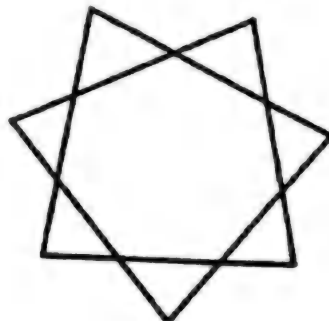
הַהֲדָק

You are to remember that 29 is the number of the symbol for salt, a circle, 22, with a line, 7, through its center, which adds to 29.

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At the center of the heptagram with sharp points, on page 2, Lesson 20, is a small heptagram with broad points, shown above. It is a reversal of the larger heptagram whose lines are equal to AC, and it is formed by the intersection of the lines of the heptagram whose sides are equal to AD.

This little heptagram at the center is like a mirror-image of the larger one having the same proportions. Like a reflection in water, it is reversed. Thus it suggests an idea similar to what is represented in Tarot by the Hanged Man. It is within the area of the heptagram which symbolizes man and his powers, but it is the proportional reflection of the heptagram which symbolizes the potencies of the Divine Spirit.

Every line of this heptagram is 13 units long. Hence every line carries the suggestion of unity and love invariably associated with any Qabalistic use of 13. The seven lines of the little heptagram have a combined length of 91 units. 91 also suggests unity, because its least number is 1. Words and phrases having 91 for their value include:

91

Ab lebehn. Father of Fathers.

אב לעבן

In the Aramaic text of *The Lesser Holy Assembly* (*The Zohar*), these words occur in Chapter 7, Section 214: "This Chokmah is the Father of Fathers (אב לעבן), and in this Chokmah is beginning and end discovered."

Adonai Tetragrammaton.

אדני יהוה

Tetragrammaton is usually pointed thus, יהוה, but in Jeremiah 32:17 it is written with the eh-sound vowel, beneath the ה and the ah-sound vowel, which is usually beneath the ו, is omitted.

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Amen. So be it.

אמן

As a verb, אמן, "to be firm, to support, to rear up; to nurture, foster." As a masculine noun, אמן, "he who rears up," artificer, artist, master-workman. Pointed אמן, amen, faithfulness, truth, credibility. אמן is a Qabalistic title for Kether, the root of the Tree of Life.

Aesel. Yoke for carrying burdens.

אסל

This word refers to Kether as supporter of the activities of a whole cycle of the Life-power's self-expression.

Ephod. A priestly garment.

אפוד

The Ephod is similar to the Chasuble used by Christian priests. It was worn by the High Priest of Israel. It was made of threads of gold, blue, purple, scarlet and fine linen. The gold was a symbol of the sun, the blue represented water, the purple represented air, the scarlet stood for fire, and the linen for earth.

Ha-Elohim, the God.

האלהים

Used in the Hebrew of Deuteronomy 4:35, יהוה אלהים, Tetragrammaton Hu ha-Elohim, translated "The LORD he is God," in the Authorized Version. In this phrase, יהוה refers to Tiphareth, the reflection of Kether, designated by הוה; and אלהים refers to both Kether and Binah, because אלהים is the special Divine Name of Binah, while the number of אלהים, 91, is the value of אמן, a title of Kether.

Kavvanah. Fervor, intention, intent, attention, devotion; intense meditation.

קבנה

A Rabbinical term describing a mental practice akin to Yoga. The means whereby one becomes receptive to the influx of the Holy Influence (אור) descending from Kether.

Kamael. Archangel of Geburah.

כמאל

In his *Holy Kabbalah*, A.E. Waite gives this angelic name as אסל, Samael, which he says means the "venom of God." Samael is called the head of all the hosts of evil spirits, and is identified with the serpent of temptation. He cannot possibly be associated with any good aspect of Geburah. Mathers gives אסל in the introduction to *The Kabbalah Unveiled*, and we have received the same name through other channels of the Western Tradition.

Kissaiy. "My throne."

קסאי

According to Isaiah 66:1, the throne is the heaven. Ezekiel 43:7 uses the same word in a context which intimates that the

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place of the throne has suffered defilement by the wicked. The throne itself is the inner heaven, or Kether. The place of the throne is the Ego in Tiphareth. Thus the place of the throne may be defiled by actions resulting from the delusion of separateness.

Mekala. "In all things." An Aramaic word used in *The Lesser Holy Assembly*, where it is written: "The Name of the Ancient One is concealed in all things (מכלא)." As a noun, Medieval, מכלא, meaning fold, pen (for sheep.)

מכלא

Malahk. Messenger. Angel

Mas. מלאך

Literally "one sent." Though often referring to a non-human Order of Beings, Malahk is also applied to a certain type of human personality, such as a prophet or seer who, because of an intense desire to communicate the higher knowledge to others, becomes a "Messenger of the Higher-Self."

Maekahl. Food. Meal.

מאכל

Malkah. Daughter, virgin. A title of Malkuth.

מלכה

Mene. Numbered. One of the words in the handwriting on the wall, described in Daniel 5:26.

מנה

Flos auri.

Flower of gold. In *The Secret Symbols of the Rosicrucians*, page 5 we read:

"If the cold is changed into the warm, and the dry into the moist; if the heavy has become light, and the light heavy; then it has become a new *Quinta Essentia*, a *Corpus Spirituale* and a *Spiritus corporalis*, a *Corpus* free and clear, transparent and crystalline; which Nature, so long as the world has stood, never could fashion for herself; but the *Artifex* and enlightened man, *auxiliante Deo et natura* (assisting God and nature,) brings it forth by means of his understanding and art, and so fixes it that with it he is able to perform various miracles; and this is called: *Unguentum, anima, aurum philosophorum, flos auri* (salve, soul, gold of the philosophers, and flower of gold.) Theophrastus and others call it *Gluten aquilae* (131)."

In Latin Gematria, *aurum philosophorum* is 231, equivalent to *Spiritus corporalis*, embodied Spirit. 231 is the extension of 21, and 21 is the value of עהייה Eheyeh, the Divine Name of Kether.

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Hence the ~~enclosed~~ Spirit, or the gold of the philosophers, may be understood Qabalistically as the full expression of the power of Yekhidsh, the ONE SELF corresponding to Eheyeh.

231

Aurum philosophorum. Gold of the Philosophers.

Spiritus corporalis. Embodied spirit.

Aurora philosophorum. Dawn of the Philosophers.

ⲁⲗϥ Hals. Salt.

Dawn of the Philosophers is the true "Golden Dawn," and we should so understand aurora in Hermetic and Rosicrucian writings.

To return to the Gematria under 91:

91

Sal et Sol.

Salt and Sun, literally.

Alchemically, Salt and Gold. The word *Sal*, salt, has a Qabalistic correspondence to 7, because its value is 28, the extension of 7. In Hebrew salt is מֶלַח, melakh, having the same number as בֶּלֶם, bread, and מֶזְלָה, Mezla, the Holy Influence which descends through the Tree of Life from Kether.

Trinus. Triple, threefold.

This term is related to a truth repeated over and over again in the literature of the Western Tradition: *THE ESSENTIAL REALITY IS ONE, YET THREEFOLD IN ASPECT.*

The perimeter of our small heptagram is 56 units, because the sides of the little triangles forming its points are each 4 units in length. (Note that 56 is the product of the multiplication of the digits in 78, the number of מֶלַח, of בֶּלֶם, and of מֶזְלָה.)

You have learned that 56 is the value of agnus, lamb, of terra, earth, and of gloria, glory. Other words in that list should have a number emphasized in Rosicrucianism, being the length, in feet, Tarot, 56 is the number of the Minor Trumps. On the Great Seal of obverse, which is composed of 13 stars, a glory divided into 24 equal parts, and an encircling ring made up of 19 conjoined clouds. Finally, in the adaptation of Gematria to the letters of the German alphabet, used here and there in Rosicrucian texts, 56 stands for the word Alchimia, or Alchemy. In *The Chymical Marriage* of Christian Rosenkreutz, the Virgin who is a leading character in the allegory propounds this riddle:

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"My name contains six and fifty, yet has only eight letters. The third is a third part of the fifth, which added to the sixth will produce a number, the root whereof shall exceed the third by the first precisely, and it is the half of the fourth. The fifth and seventh are equal; so are the last and first. These make with the second as much as the sixth has, and this contains four more than the third tripled."

The solution is simple. It is arrived at by employing the positional values of the letters in the German alphabet. This is the same as the numeration of the letters in the English alphabet. (Modern English numerology simply reduces the positional values of the letters beyond I, or 9, to the corresponding digits.) Using this key, we get the following:

A :	1	3, the value of the third letter, is
L :	12	one-third of 9, the value of the fifth.
C :	3	Add 9 to 13 and the result is 22, the
H :	8	sum of the fifth and sixth, 4, the
I :	9	least number of "root" of 22, exceeds 3,
M :	13	the value of the third, by 1, the value
I :	9	of the first. The fifth and the seventh are
A :	1	both 9. The first and the last are 1.

56

For the initiated, therefore, the small heptagram is a symbol of the wisdom from above and of the descending influence of the power from Kether. This influence is the very life of אֱלֹהִים, הַיְיָ. It is also the one אֱמֶת or truth we are seeking. It is the easy yoke, לֵבָד, which makes all burdens light. It is the only God כֵּן, there is. We discover it through the work designated as אֱמֶת, meditation; and also in consequence of the influence of the "angel" מַלְאָכִים, because right meditation shows us the true nature of the power of will we receive from Geburah.

Enlightenment resulting from meditation shows us that the "heaven" which is כִּסֵּא, or throne of God, is an interior heaven. The throne is truly כִּסֵּא, "in all things," so that the Divine Presence at the inner center of anything we may perceive, makes that thing, or that person, truly a messenger or angel, מַלְאָכִים, revealing the indwelling glory of God. He who sees this finds himself continually united to מַלְאָכִים, the Virgin who is also the Bride. He is numbered (אֶחָד) among the elect; and the consequence of his illumination is the blooming of the Golden Flower which is the philosophical gold, the dawn of the philosophers, the Fifth Essence, the philosophical salve for every wound, and the embodied Spirit mentioned on page 3 of this lesson.

This is the true combination of "Salt" and "Gold," of "Body" and "Spirit." It is the unfoldment whereby those who have been

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caught in the trap of duality find liberation, by adding to the functions of the self-conscious and subconscious activities of the mere genus *homo* the superconscious awareness which makes them truly threefold, or *trinus*, and therefore perfected images of that ONE who is also THREE.

The bases of the triangles forming the seven points of this small heptagram are each 5 units long. They constitute the perimeter of a small heptagon which is the innermost figure in the diagram shown on page 2 of Lesson 20. Thus a side of this little heptagon is to a side of the large heptagon enclosing the two heptagrams as 5 is to 20, or as the letter \aleph is to the letter-name \aleph' . We may therefore say that the little inner heptagon is to the large outer one as Binah (\aleph) is to Chokmah (\aleph').

Thus we see that just as Binah is the reflection and emanation of Chokmah, so is the Indwelling Presence at the microcosmic Center the reflection of the *MACROCOSMIC BEING* within which the microcosm has its existence. In the two heptagons we have a symbol of the correspondence between the transcendent, or macrocosmic, aspect of the Life-power at the very heart of personality.

The seven lines composing this inner heptagon have a combined length of 35. This is the number of:

35

AGLA. The Notarikon, or abbreviation, אלה
for $\aleph' \aleph' \aleph' \aleph' \aleph' \aleph' \aleph'$, Ateh Gebur
Le-olahm Adonai, "Thine is the power
throughout endless ages, O Lord."
Some students of Qabalah make the
mistake of treating AGLA as if it were
really a word. It is often written
on amulets and talismans, but is
always understood by properly instructed
Qabalists as being an abbreviation, for
which the full sentence is to be read.

Incidentally, 35 is the measure in feet of the perimeters of the heptagons forming the top and bottom of the Vault of Brother C.R.

Gahbal. To draw a boundary;
to set bounds; to border upon,
adjoin. As a noun, $\aleph' \aleph'$, gobel,
edge, boundary, landmark. גבול

Gaza. A royal treasure; riches, wealth,
It is the same word as that given
in the list under 12, which is the
Greek spelling, $\gamma\alpha\zeta\alpha$. 35 is the

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value by Latin Gematria. The "royal treasure" is the Indwelling Presence of the ONE POWER which is truly magical, because it is the power which sets the boundaries, or defining limits, of all forms.

pax. Peace. Latin dictionaries tell us the noun *pax* is from a root akin to a Sanskrit word meaning "to bind." Literally therefore, *pax* is the "binding or fastening thing." It also definitely signifies dominion and empire. Again, it implies silence as when we say "He held his peace." Note that this last meaning connects with those of 7 and Key 7 as representing control of speech.

There is a tradition that the Pythagoreans called the number 35 "harmony." This implies the perfect equilibrium of co-ordinated forces and agrees with other meanings of 7. 35, again, is the sum of the cubes of 2 and 3, or 8 plus 27. Thus it represents the perfected expression of Wisdom (2), combined with the fully manifested expression of Understanding (3), because the cube, or threefold multiplication, of a number always symbolizes the complete manifestation of the power of that number.

Our little heptagon, therefore, is a symbol of the inner power of the Divine Spirit which is the central Reality of human personality. This is the only power, and its dominion (*pax*) is the outcome of its ability to determine the exact limits of every one of its manifestations, from the least to the greatest. The royal treasure of treasures is revealed to us when we see that the omnipresence of the Life-power necessitates the actual presence of this ability to set exact limits, as the central fact of every human being's existence. When we know how this power expresses itself in human personality, and act upon our knowledge, we become "depositories of the power of God."

35 is one seventysecond of a "week of times." A week of times is 2520 years.

Next week you will be given the Magic Square of Venus. It is important that you draw these magic squares, and all of the symbolic drawing presented in all B.O.T.A. lessons. You cannot receive nourishment from food by looking at it - you must eat it and digest it.

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ב	טז	טז	מא	י	לה	ד
ה	כג	מח	יז	מב	יא	כש
ל	ו	כד	מט	יח	לו	יב
יג	לא	ז	כה	מג	יט	לז
לח	יד	לב	א	כו	מד	כ
כא	למ	ח	לנ	ב	כה	כז
סו	טו	ס	ש	לר	נ	כה

Figure 1

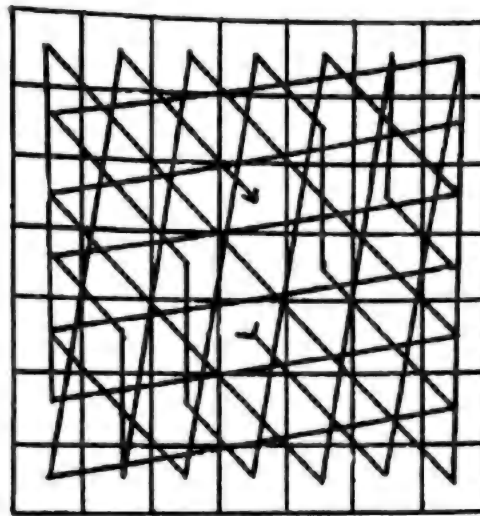


Figure 2

The Magic Square of Venus

The Magic Square of 7, shown above, contains 7 x 7, or 49 cells. The constant summation of its lines, whether vertical, horizontal or diagonal, is 175, and since there are 16 different ways to arrive at the sum, the total value of the summations is 2800, or 100 times the extension of 7, which is 28. We have no Gematria for 2800, but since 28 is the value of *sal*, explained on page 4 of Lesson 21, and also the value of the Hebrew words *שֵׁל*, *tiyt*, clay, and *כֹּחַ*, *koakh*, power, strength, might, the esoteric meaning is not hard to find. The Magic Square of Venus represents by its total summation the formative power of desire.

The Gematria of the constant summation of this square (175) includes examples of both positive and negative meanings.

175

דֵּיוּקְנָה

Deyooknah. Phantom, shadow-image.

The Zohar says: "At the time of accomplishment of the union below, the Holy One, Blessed be He, sends a דֵּיוּקְנָה, a phantom or shadow-image, like the likeness of a man. It is designed in the Divine Image (דִּלְצָ, *tzelem*) . . . and in that *tzelem* the child of man is created . . . in this *tzelem* he develops, as he grows, and it is with this *tzelem*, again, that he departs from this life."

הַלְבָּנָה לְעֵבֶן

Ha-lebanah le-ehben. "Brick for stone." This is from Genesis 11:3, in the story of the Tower of Babel. The word הַלְבָּנָה, "bricks," is

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spelled exactly the same as the word for "moon," **לַיְלָה**, and refers to the functions of the automatic consciousness seated in Yesod. This is in contrast to **לִבְנֵי**, Stone, which is a Qabalistic verbal symbol of the union of the Ego in Tiphareth with Chokmah. "Brick for stone" means the substitution of the irrational desires of the animal nature for the impulses from above. The result is the disaster related in the Bible allegory, and pictured in Key 16.

Macpehlah. As a proper name, the field where Abraham's Cave was. (Hermetic Museum, Vol. 1, page 58.) Duplicity, deception. Carries the same idea of substitution as the preceding.

סַקְפֵּלָה

Nefilah. A falling, slipping, defeat; quantity of seed required for a field.

נִפִּילָה

Young shoot, sapling.

יְנִיקָה

Pressure, trouble, constraint, oppression. Aqah.

עֲקָה

Jahkin-Boaz. The two pillars

יְכִין-בּוֹעַז

Kadmael, Spirit of Venus.

קַדְמָאֵל

Kol Adam. The Voice of Adam. (Metathesis of **אָדָם**.)

קוֹל אָדָם

Consummatum est.

"It is finished." The traditional seventh utterance of Jesus on the cross.

Microprosopus.

Lesser Countenance, the Latin Title of Tiphareth.

Minutus mundus.

Little world.

The total summation of the numbers from 1 to 49 is 1225, and

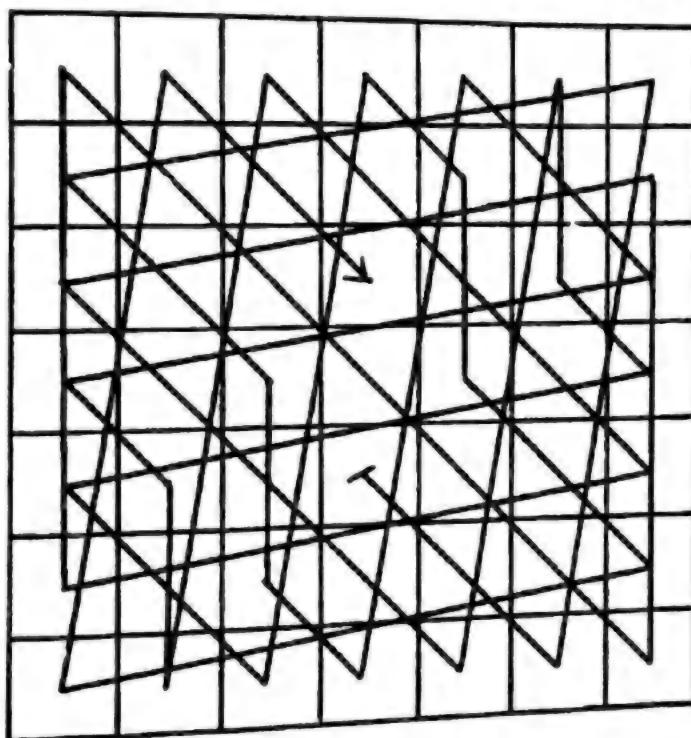
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this is also the square of 35, a number we have seen to be related to the geometrical symbolism of 7.

In this Magic Square of Venus, the small squares which are geometrically opposite always total 50, the number of the Gates of Binah, and the value of the letter J. The middle cell is 25, or the square of 5, and as 5 is the number of Mars, this number 25 is a reference to the occult relationship between Mars and Venus, commemorated in mythology by the story of their clandestine love-affair. For as the square of 5, the number 25 is a Mars number; but because it reduces to 7, it is also Venusian.



For your convenience Figure 2, the Magic Line of Venus, is reproduced here, slightly enlarged. This magic line includes several important "root lines," which serve to indicate the real significance of the figure. (The Magic Line of Venus, which begins at 1, and follows the numbers consecutively through the square to 49, is shown above.)

Every line equal to that connecting 4 and 5 is the square root of 37 (if the side one of the small squares be taken as the unit of measure,) and 37 is very important in both Qabalistic and Gnostic symbolism. Primarily, it is the value of the word יֶחֱדָה, Yekhidah.

Every line equal to that from 28 to 29 is the square root of 72. Those from 25. The line from 22 to 28 is the square root of 32. Those from 16 to 20 and from 30 to 34 are the square root of 4 (or two units 14 to 15 and from 35 to 36 are the square root of 4).

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long.) The lines from 1 to 3, and from 5 to 7, from 10 to 12, from 38 to 40, from 43 to 45, and from 47 to 49 are the square of 8. Those from 11 to 12 and from 13 to 14 are the square root of 2.

All these "root lines" are important in the application of dynamic symmetry to art, and in the actual structure of physical forms everywhere in the universe. Considerations of space forbid elaboration of their meaning now; but they are mentioned to show that the harmonies brought out by the magic square are not only intrinsically representative of balanced forces, but are also actually operative principles at work in the operations of the hidden powers which are the true Builders of the universe.

All words having numbers which may be reduced to 7 correspond to the basic ideas we have considered in this lesson, because every such word may be represented geometrically by the figures we have explained.

Those words which actually add up to 7 are:

Ahbad. To lose oneself, to wander; to be lost, perish. A word used in the Old Testament to indicate the "lost sheep of the House of Israel." Note that this corresponds to the negative meaning of זין, Zayin, the sword, (the letter-name also,) as a destructive weapon. What is lost, as a sheep from a flock, is separated from its proper companions and from its environment, and this agrees with the idea of division suggested by Zain. זבד, ibed, to waste, destroy, ruin. אבד

Aha, pronounced as written. This is the Notarikon, or shorthand abbreviation, for Adonai Ha-Eretz, אדני הארץ, the special Divine Name of Malkuth, the 10th Sephirah. It means "Lord of the Earth." אהא

Ow (nearly "oh"). Desire, appetite, choice; hence used as a conjunction signifying "either, or." Also means "but, if, perhaps," suggesting uncertainty. ון

Bahdah. To form, to fashion, to produce something new. To devise, invent. In the bad sense, to feign, to pretend, to counterfeit. באדה, באדא

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to fabricate.

Gad. Good fortune. Name of the Tribe of Israel corresponding to the sign Aries. Also the name of the Babylonian god of good fortune, similar to Jupiter in astrology. Here observe that the path on the Tree of Life which joins the 4th Sephirah, Sphere of Jupiter, to the 7th Sephirah, Netzach, is that of the letter ג, attributed to Jupiter. In astrology, moreover, Venus is the Lesser Fortune, as Jupiter is the Greater.

ג

Dahab. To melt away, to become faint, pine away, languish.

ד

Dobeh. Strength, affluence; rest, quiet. Compare with the meaning given for 7.

ז

Dahg. A fish. The root-meaning of דג is "to multiply abundantly." This is the singular form of the plural noun דגים, dagim, fishes, the name of the twelfth sign of the zodiac, Pisces. In this sign Venus is said by astrologers to be exalted. Jupiter rules the sign, and this is another intimation that the powers represented by 4 and 7, Chesed and Netzach, are related.

ח

Corresponding to the letter Y, and the number 70, are:

70

Ahdahm ve-Khavvah. Adam and Eve.
 אָדָם simply pronounced is Havvah.

אָדָם

ἀγνεία. Hagneia. The α is aspirated, and takes the H-sound. Purity, chastity.

filius. Son.

Vinum. Vine.

וין

Hasah. Hush! be silent! hold your peace! Compare this with the meaning of pax listed under 35.

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יין

Yayin. Wine. So called from its effervescing during fermentation. As a figure of speech. Drunkenness, intoxication. Here we have the same fundamental occult meanings we discussed in connection with יין-דך and Damcar. Note that יין has the same numeration as *vinum*. Again, the first three letters of the Greek οἶνος, wine, are the same letters, with the same values, as the letter-name יין, Ayin. By Greek Gematria, οἶνος, is 400, corresponding to Κράδος, ram, the Greek name for the sign Aries.

Layil, leyil. Night. (Properly a twist away from the light,) A variant of לַיִל (75). Said in Genesis to be God's own name for לַשָּׁחַר, khoshek, darkness. (See discussion of this in Lesson 20.) Observe that the symbolism of Key 15, which corresponds to י and 70, is a representation of darkness. And it is a picture of the dark night of the soul, and of the adversity for which לַשָּׁחַר is a common Hebrew figure of speech.

לַיִל also לַיִל

Sobeb. A circle, a ring, a circumference. A Rabbinical word, not found in the Bible. Suggests limitation. Compare Emerson: "The eye is the first circle, the horizon which bounds it is the second."

סובב

Sode. A council, assembly, a circle of persons sitting together; intimacy; deliberation; consultation; secret counsel; secret, familiar converse; a secret. As a verb, Mishnaic and Talmudic, to white wash, to plaster. Refers particularly to סודות, the Secret of Tetragrammaton.

סוד

The first word in this list, סודות, has to do with the control of speech. It intimates that there is a Something not to be discussed, except in the company of the truly qualified; and this mystery is typified by the wine, and by intoxication (in both good and bad senses.) It is a mystery of darkness (לַיִל) and limitation (סובב), and it has to do with the various appearances

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reported by our senses (the letter Y and Key 15.) Yet is it also a mystery of renewal and regeneration, and this mystery is the סוד which has been preserved generation after generation, in the Assembly of the Inner School.

Words adding to 700 are simply representations of the perfected manifestation of this same secret, because 700 is the final value of the letter ז (ז final.) Here we observe the same discretion which characterizes all writings of the Western Tradition when dealing with this matter. Enough has been said in our curriculum, from TAROT FUNDAMENTALS onward, to have enabled you to grasp what is meant. If you do grasp the underlying principles, you understand also why it cannot be more explicitly discussed. הסוד applies here, if any where in the whole field of occult knowledge! The Gematria of 700 includes:

700

Kapporeth. A cover, a lid.

כַּפֹּרֶת

Used only in reference to the cover of the ark. In the English Bible: mercy-seat. In the Vulgate: *propitiatorium* (180). In the Greek of the Septuagint: *ἱλαστήριον* (hilasterion: 779.) The Hebrew letters of this word are all double letters, and are in the same order as in the Hebrew alphabet. They are the letters of Jupiter, ד; Mars, ה; the Sun, ו; and Saturn, ז. They stand for West, North, South and Center in the Cube of Space; and they correspond to the alchemical metals: Tin, Iron, Gold and Lead; and to the interior stars which are the same as the metals.

Massoreth. A band, a bond (Ezekiel 20:37). In the passage cited, the bond is that of a covenant, בְּרִית, B'rith.

מַסֵּכָה

Mistawr. A hiding-place, a place for lying in wait.

מִסְתָּוֵר

Pahroketh. Curtain, Veil.

פָּרֹכֶת

Literally "she that separates"; the veil or curtain between the Holy of Holies and the outer sanctuary in the tabernacle. This word is one of the technical terms in certain Rosicrucian mysteries. Observe that it is made up of the same letters as כַּפֹּרֶת, in a different order.

Sarar. (The ש is sibilant, as S.) To have dominion, to rule, to be a prince. With the ש sounded as Sh, to twist, to twist together; to be firm, hard, tough, especially in a bad sense, and hence to afflict. As a noun, shorer, the same letters mean the umbilical cord, שָׂרָר, and sometimes a bodice.

שָׂרָר

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700

Shath. Foundation, basis, a pillar;
noise, tumult. שׁת , Sheth or Seth,
name of the third son of Adam, sig-
nifying "replaced" or "compensation;"
Chaldee for "six."

 שׁת

Thalisar. Thirteen

 תל"ס

The Aramaic word used in the Zohar wherever the number 13 is mentioned. Its first three letters spell תל"ד , Theli, the Dragon; the last two, סר , sar, mean "rebellious, heavy, sad, sullen." Compare this with Tarot Key 13, and its various meanings, and bear in mind that תל"ס , as 700, is the equivalent of } final.

Chi-Rho, or the Greek letters X and P, the monogram of Christ, usually combined as



shown in the margin. There is a direct connection between this monogram and the initials C.R., which designate the Founder of Rosicrucianism. In

Egyptian hieroglyphics, the same two



sounds are represented by the monogram here given. Ch is represented by the twisted rope (compare this with שׁר .) Ch the Greek letter X, and P is the sign \circ , representing the mouth. The two letters spell the Egyptian name Koor, Horus.

Our experience teaches us that whenever one lists a newly-found word or phrase in his personal Qabalistic dictionary, it is best to give definite indication of the place in the Bible, or other book, where the word was found. Remember, also, that in the magical language words are to be numbered as they are written in the texts where they are found. In both Hebrew and Greek, as well as Latin, a word changes form according to the rules of grammar. Hence the forms given in the dictionaries are often different from those given in the actual texts.

700 is also the value of the Greek letter Psi, ψ .

700 is specially designated in the Zohar as a complete number. The Zohar also says (Zohar I, page 174): "The name שׁת , Seth, symbolizes an end, being composed of the last two letters of the alphabet in regular order." This name symbolized the reincarnation of the spirit which had been lost, being the same letters as the word שׁת in the sentence: "God hath replaced, שׁת , for me another seed instead of Abel." (Genesis 4:25.)

700 is the value of ה' plus אב plus מסלות plus כחמה plus חכמה , Yah plus Ab plus Masloth plus Kachmah plus Chokmah.

Lesson 23

The meaning of number symbols are part of Man's inheritance of Ageless Wisdom. When we consider the properties of pure number, it becomes evident that the traditional meanings are neither arbitrary nor fanciful. They are ideas inseparable from human thought about number. When we use numbers for nothing but calculation, their deeper meaning is obscured. It is not destroyed, nor is its validity in the least impaired.

8 affords a good example. It is an evenly-even number. Divide 8 by 2. The result is two 4's. Divide each of these by 2, and you have four 2's. Divide by 2 again, and you get a row of 1's:

$$\begin{array}{r}
 8 \\
 \hline
 4 \qquad 4 \\
 \hline
 2 \quad 2 \quad 2 \quad 2 \\
 \hline
 1 \ 1 \ 1 \ 1 \ 1 \ 1 \ 1 \ 1
 \end{array}$$

Thus you see that 8 is composed of balanced parts. It includes the order and regularity symbolized by 4. It expresses also the ideas of duplication and alternation represented by the number 2.

Hence the basic meaning of 8 has to do with the production of equal and harmonious effects by means of the balance of opposing forces. 8 is a symbol of even adjustment.

The Arabic numeral was invented to express this basic meaning. In writing it, we begin with a down-curve to the left, followed by a reciprocal curve to the right:

8

Then comes an up-curve to the left, and we complete the figure by a corresponding curve to the right, which ends where we began:

8

The curves are reciprocal and alternating. Thus 8 expresses perfectly the repetition of equal and complementary parts. Such balance of parts, in anything moving, is rhythm. It is movement marked by regular recurrence, and is designated by words like periodicity, alternation, fluctuation and vibration.

The alternating curves of 8 symbolize the paths of involution and of evolution. The descending curve stands for involution. This is the process whereby the Life-power transforms the simple unity of undifferentiated Spirit into the complicated particularity of the worlds of name and form. The ascending curve represents evolution. This is the return of the Life-power from the divers-

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ities of specialized manifestation, back to the primal freedom of the ONE.

The opposite and complementary workings of the Life-power are co-eternal and simultaneous. They do not follow each other. They go on together. Never was there a time when involution began, nor will there come a time when evolution shall end. For the working Power is infinite in possibilities, and can never exhaust Itself. Involution and evolution are two aspects of one vital process.

Without beginning and without end, the process itself is infinite. So it is represented in the figure 8 by a line which may be drawn over and over again without lifting pen from paper. Besides 0, 8 is the only figure which may be so repeated indefinitely. Furthermore, the intuition of mathematicians has led them to select a figure 8, turned on its side, like the symbol over the woman's head in Key 8, as their symbol for infinity.

8 has another curious property. Multiply 8 by 1, and the result is 8. Multiply it by 2, and the result is 16, which reduces to 7. By 3, the product is 24, reducing to 6. Continue these multiplications and the result is:

8 x :	1	2	3	4	5	6	7	8	9
Product:	8	16	24	32	40	48	56	64	72
Reduction:	8	7	6	5	4	3	2	1	9

This presents to the eye another picture of alternation, similar to what is suggested by the Arabic numeral.

The theosophical extension of 8 is 36. The complete expression of all that is meant by 8 may therefore be understood to be the perfect self-manifestation of the powers of the Ego, because 36 is the multiplication of 6 by 6, and in preceding lessons you have learned that 6 is the number symbolizing the Ego.

By adding the digits of 36 we get 9. Thus we see that the essential result of the theosophical extension of 8 is 9. As the extension of 2 is 3, the number next in the series after 2, and as the extension of 5 is 15, or 6 by reduction, and 6 follows 5 in the series, so the extension of 8 brings into manifestation the number which comes after it. 8 is 9 in the germ.

8, moreover, is the first manifested cube. 1 is the first cube, just as 1 is the first of all figurate numbers, because 1 in itself has the germ (POINT) of all forms. Hence 1 is the first square, the first pentagon, the first triangle, and so on. But as 4 is the first manifested square, and 3 the first triangle, so is 8 the first manifested cube, or $2 \times 2 \times 2$.

These various mathematical proportions of 8 are connected with the esoteric meaning of the number, and with the meanings of the

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words corresponding to 8 in the magical language. A cube, for example, is a perfect geometrical representation of ORDER. It is the square, or 4, raised into three-dimensional expression. It is also a very ancient symbol of the Life-power, and has direct connection, based on its mathematical properties, with the primary Hebrew name of God, יהוה.

Every cube has exactly thirteen axes of symmetry. Radiating from its interior center, therefore, are exactly twenty-six lines, which terminate at opposite points on the surface of the cube. These lines constitute the geometrical *rhythm* of the cube, and the number they give is that of Tetragrammaton, יהוה, 26, which reduces to 8.

Again, 26 is the sum of 6, 8 and 12, the numbers required to define the faces, corners and edges of a cube. For this reason the Hebrew religion, and Christian religion developed from Hebrew foundations, both make the cube their symbol of the abode of God. In building tabernacle and temple, the Jews made the innermost shrine, or Holy or Holies, a cubical room. St. John's vision of the City of God, recorded in the Apocalypse, makes the New Jerusalem a perfect cube.

Every cube, moreover, contains a concealed octahedron. The corners of this hidden octahedron touch the exact centers of the six inner faces of the cube. Thus an octahedron has 6 corners, 8 faces and 12 boundaries so that 26 (יהוה) defines its properties. Every octahedron has also exactly 13 axes of symmetry, so that 26 lines radiate from its inner center to opposite points on the surface, as they do in a cube. Thus both cube and octahedron, among the regular solids, are related to Tetragrammaton and the number 8.

The Pythagoreans used the cube as a symbol for earth. The octahedron was the solid they made a symbol for air, or spirit. Thus the fact that every cube contains within itself a perfect octahedron became a geometrical representation of the idea that within the outer forms of all things resides the spiritual power which all races of men have called the Life-Breath, or Spirit.

The notion that 8 is a particularly holy number may be traced back to India and Egypt. Through its association with the cube, 8 was sacred among the Hindus to Krishna. The lots used in the ancient oracles (possibly even the Urim and Thummim may be included, though we do not have any definite information on this) were numbered cubes. Our dice and dominoes are survivals of these, and dice were sacred to Krishna in India, and to Thoth-Hermes (Mercury) in Egypt.

Thoth himself was head of one of the most ancient Egyptian ogdoads, or companies of eight gods. The seat of his worship was at Khemmenu, the "city of the Eight."

At Der-el-Bahari, Maspero found an inscription, dating back to the 22nd dynasty, which reads:

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"I am the ONE who becomes TWO; I am the TWO who becomes FOUR; I am the FOUR who becomes EIGHT; I am ONE after that."

An ancient Egyptian magical papyrus contains this passage: "The name Ogdoad -- He who doth order and doth regulate all things."

To regulate is to subject to governing laws or principles -- to rule, to govern, to control. That is regular which is formed, arranged, or built according to some established law, rule, principle or type.

Tarot shows this in the Key numbered 8, and named Strength. (Note that the Hebrew title of this Key is חֲזָקָה, having for its value 216, the cube of 6.) The woman in Key 8 combines the attributes of Rhea, the Great Mother, to whom the lion was sacred; of her Roman equivalent, Ops, wife of Saturn and mother of Jupiter; and of Cybele.

The Pythagoreans gave the names of all these goddesses to 8. They also called 8 Metis (skill, practical wisdom, personified as one wife of Zeus), and Thomis (another wife of Zeus, personifying custom, established usage, or law.) Sometimes they called 8 Cadmeia, the wife of Cadmus. Cadmeia's own name was Harmonia, a title the Pythagoreans gave to 35, which reduces to 8.

These were not fanciful designations. They were chosen to emphasize the ideas of rhythm, regularity, order, discipline and education. Harmony is the consequence of what is meant by these words.

Because 8 follows 7 in the numeral series, and 7 symbolizes the rest which succeeds the completion of a creative cycle, 8 stands for the beginning of a new cycle. This beginning is a repetition, at another level, of the initial creative impulse. We find this in music, where the eighth note of the scale, the octave, is produced by doubling the vibratory rate of the tone with which the scale begins.

Thus 8 becomes a symbol of renewal. (Here we may remind you that the Qabalistic path of the Renewing Intelligence is numbered 26, which reduces to 8.) In the Bible the association of 8 with renewal is intimated by the allegory of Noah and his Ark. St. Peter calls Noah the "eighth person," (2 Peter 2:5), and the Old Testament says eight persons were saved in the ark, to become the originals from whom the world was peopled again. This allegory was understood by the Christian Fathers to be a foreshadowing of the resurrection.

The names of Noah and his sons give a clue to the esoteric meaning. They are:

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Noah. Rest, Cessation.	58	נח
Shem. Name, location.	340	שם
Ham. Heat, warmth.	48	חם
Japheth. Expansion.	490	יפת
	--- 936	

936 is a multiple of 8 (8 x 117) and is also a member of the series of multiples of 13 which are so important in the Hebrew Gematria. It is the value of:

Shalom. Peace (reckoning the final \odot as 600);

שלום

Tekel Upharsin. Weighed and divided. Part of the handwriting on the wall. (Daniel 5:25);

תקל ופָּרְסִין

κρυπταται.

Hid. The Greek verb in the sentence:
"Your life is hid with Christ in God." (Colossians 3:3.)

Shalom indicates peace, health and welfare of every kind. "Weighed and divided" are used in Daniel 5 to indicate that Belshazzar failed to come up to the standards of the Divine Order. The verb κρυπταται is from the same root as the English noun "crypt." In the Rosicrucian symbolism it is connected with the vault or sepulcher of Brother C.R.

In that sepulcher, as in Noah's ark, were hidden all things needful for complete revival of the Rosicrucian wisdom. Moreover, the Fama says the Rosicrucian Order was founded by eight persons, like the eight in the ark.

Again, the walls of the vault measured five feet by eight feet. These dimensions emphasize the digits in 58, the number of \odot . And the vault, like the ark, is a symbol of man the microcosm, containing all the essential principles which enter into the constitution of the macrocosm.

Noah and his family, entering into the ark with pairs of every type of animal, represents what Hindu philosophy calls Pralaya, the rest-period between cycles of active manifestation. The literal meaning of Pralaya is "cessation from action," and this is the meaning of Noah also.

The three sons of the patriarch represent the seed-principles of manifestation. Everything manifest has a name and a place or location (\odot , Shem.) When a cycle of manifestation begins, energy

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is concentrated at a point in space, and this concentration sets up the whirling motion which generates heat (חם, Ham.) From the central point of location (Shem) the flaming whirlwind of cosmic force (Ham) begins to spread, and its diffusion, in the course of which it assumes a vast number of forms, is indicated by the name Japheth.

The story goes on to say that Ham "discovered the nakedness of Noah." The esoteric meaning of this is too involved for extended explanation here; but the basic idea is that the activity of radiant energy (Ham) is what uncovers the hidden potencies of the undifferentiated substance, personified in this allegory by Noah. Shem and Japheth hide their father's nakedness, because name and location, and the diffusion of energy through enumerable forms, do conceal the real source of the manifested things behind a veil of appearances, which is symbolized in the allegory by the garment with which Shem and Japheth, with averted faces and walking backward, covered their father.

That the "nakedness" of Noah is not to be understood literally is evident from the fact that both Rabbinical and Christian interpreters understood the story to be an allegory. And when we find עֶרְוָה, as the noun for "nakedness" is written in Genesis 9:22, is the numeral equivalent of עֶרְוָה, whirlings (when final ו is reckoned as 600,) we have a plain clue; for עֶרְוָה is the technical term for the initial motion which begins every cycle of manifestation, great or small. Furthermore, the number of עֶרְוָה and of עֶרְוָה is 676, the square of 26, or the number symbol of the multiplication of אֵל by אֵל -- that is to say, the self-multiplication of the One Reality.

Note that the story does not say Ham himself was cursed by Noah. Upon his son, Canaan, fell the consequences of Ham's action. As a proper noun, Canaan means "humiliated, subdued;" but the same word is used also as a common noun signifying "a merchant, a trafficker." This means that the radiant energy (Ham) is the source of the powers which do the actual work of carrying on manifestation. In those activities this energy is apparently degraded and subdued. Yet by them is carried on all the commerce, or exchange of forces, by means of which the process of manifestation is continued and developed.

Hence the land which later becomes the Promised Land, and the dwelling-place of the Twelve Tribes of Israel, is the Land of Canaan. A pertinent comment on this part of the allegory is found in Jesus' words: "He that is greatest among you shall be your servant."

Another clue is the numeration of the word translated "Cursed be" in Genesis 9:25. This is אָרָר, aroor, and its value, 407, is the value of אָרָר, ark. Almost all the world regards labor as a curse. Men scheme and lie, cheat, steal and murder -- individually, and as

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nations - accumulate possessions enough to enable them to live in security without having to work. In truth, the "curse" is a blessing, and ark of salvation for those who understand man's real place in the order of Nature.

Several passages in The New Testament draw a parallel between this allegory of Noah and the idea of resurrection. The resurrection of Jesus occurred Sunday, the eighth day, or first day of a new week, by Jewish reckoning. Thus it is related to the Law of the Octave. When Christian creeds speak of the "third day" they are, of course, counting from the time of the crucifixion.

The Bible also contains the record of exactly eight other resurrections beside that of Jesus. Three are mentioned in the Old Testament, three in the Gospels, and two in Acts. The references are: 1 Kings 17:25; 2 Kings 4:32-37; 2 Kings 13:20; Luke 7:11-15; Mark 5:35 (reported also in Luke 8:49); John 11; Acts 19 and 20).

ἡ ἀνάστασις, is the Greek for "the resurrection." It adds to 971, which reduces to 8.

Ἐγώ εἰμι ἡ ἀνάστασις, Jesus' own words in John 11:25, "I am the resurrection," add to 1844, which also reduces to 8.

ἀνάστασις νεκρῶν, the Greek for "resurrection of the dead" (1 Cor. 15:12,) adds to 1988, and reduces to 8. Thus the number 8 is directly connected with the very words which have to do with the New Testament doctrine of Resurrection.

The central character in the New Testament, Who calls Himself the resurrection, is named Ἰησοῦς, 888, which brings to the eye a triple 8. And from the beginning the Church has set apart 8, as the Dominical Number, or Number of the Lord, referring to Jesus as "one with the Father," who, as Πῶς, is also 8.

Jesus has seven principal titles, besides His own name. These are repeated again and again in the Christian Scriptures. Every one of them is a multiple of 8, as may be seen from the following list:

Χριστός, Christ: 1480, which is 8×185 ;
Ἐμμανουὴλ, Emmanuel, "God with us," figures 644 and can be considered a multiple of 8 if it be figured as 8×80.5 ;
ὁ Κύριος ἡμῶν, ho Kurios hemon, Our lord: 1768: 8×221 ;
Κύριος, Lord: 800. 500 is also the value of the Greek letter Ω (ω), Omega, and of the Hebrew final ם. 800 is 8×100 .
Μεσσίας, the Anointed: 656: 8×82 ;

Σωτήρ, Saviour: 1408: 8×176 ; (800 is also the number of the Hebrew for an important Qabalistic word, קֶסֶף, Quesseth, the Bow, Saggitarius, and of "the firmament Heaven," Genesis 1:8, לַקִּיפּוֹת הַשָּׁמַיִם);

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υἱός υἱος, Son: 680: 8 x 85.

In Revelation, Christ is called Α and Ω, Alpha and Omega, First and Last. The Hebrew Rabbis applied the same idea to Tetragrammaton, when they said the article ΓΝ, sign of the accusative case in Hebrew, is also a symbol of Jehovah as First (Α) and Last (Ω).

The reader should be careful not to mistake the true purport of these Bible references. We do not aim to convert anyone to Judaism or to Christianity, as these two religions are understood by most of their devoted adherents. We do hold that the inner teachings of the Hebrew and Christian Scriptures have definite scientific and practical values.

We adhere to the Western Tradition, which is frankly and openly both Hermetic and Christian. It accepts, as being substantially correct, the New Testament presentation of Jesus, as a historical personage whose words and works provide us with precept and example for a happy, harmonious human existence.

We hold, moreover, that the simple faith of persons who accept at face value the surface meaning of the Bible story is enough to point them in the right direction, if they make what they believe the basis for their practice of life. Yet it is true also that deeper meanings behind the veil of the surface narratives exist; and these provide a basis for building our structure of faith on rational, scientific grounds. Modern science is adopting conceptions which confirm the Apostolic Gnosis, and because of this, the present age is one very favorable to the propagation of the knowledge of truths which, for centuries, have been preserved in the custody of a circle devoted to the transmission and development of the esoteric doctrines. When the 20th century began, official science took a position which made its adherents, if they were intellectually honest, almost invariably the opponents of the Ageless Wisdom. The case is far otherwise today.

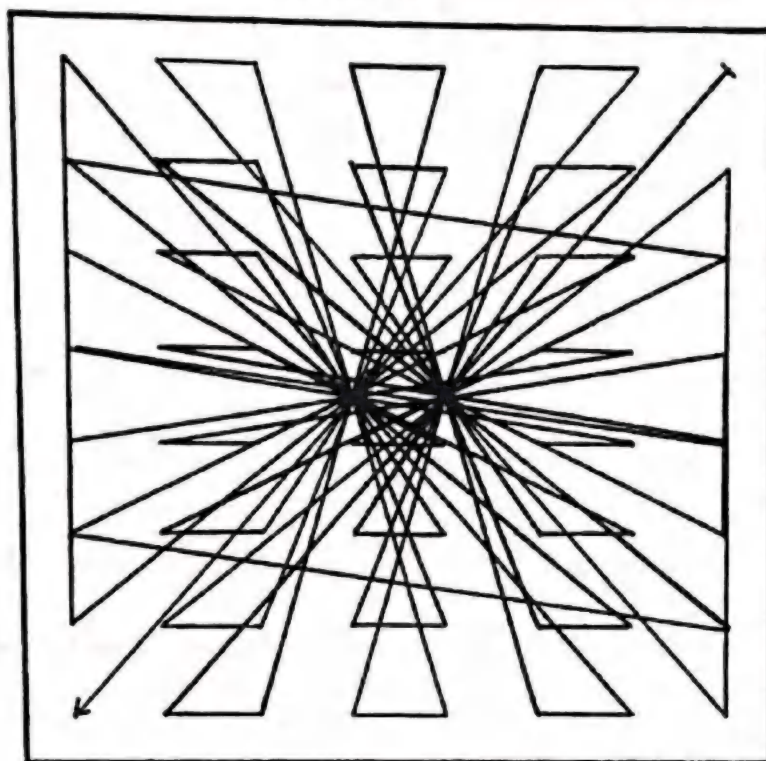
Thus we make no appeal to Biblical authority in order to bolster up our opinions. We simply point out that the actual meaning of many Bible passages turns out to be just what numbers of our modern scientists, after years of careful laboratory research, find themselves constrained to accept.

In the next lesson we shall be more particularly concerned with the use of the number 8 in the Magical Language.

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This is the Magic Line of Mercury, made by joining the consecutive numbers in a Magic Square of 8 x 8. The numbers of the square are arranged as shown in the second diagram; and this Kamea of Mercury, as it is called by Qabalists, is usually represented with Hebrew letters instead of Arabic numerals.

The number of cells in the square is 64. The constant summation of the lines, vertical, horizontal, or diagonal, is 260, and the total number represented by the 64 cells is 2080, or the theosophical extension of 64. This is the number of the name תפתרתרת , Taphthartharath, Spirit of Mercury. Taphthartharath is related to the destructive, or evil, manifestations of the force active in the Sphere of Mercury.

This does not mean that Taphthartharath, or any other planetary Spirit, is evil. The planetary Spirits have to do with the disintegrative aspects of those forces which in our Western Tradition are sometimes called planets, and sometimes metals. Every such force has a double manifestation; and in the older writings on occultism, the destructive aspects of these forces are called evil or malefic, because they are disruptive agencies which work to break up established forms and conditions.

Man's early experiences of such agencies made him fear them, because they do interfere with his peace and comfort; and because of this, he calls them evil or malefic. Thus, according to Ageless Wisdom, the word "evil" is a term which expresses man's reaction to, and interpretation of, these aspects of cosmic life which appear to him inimical. Evil is synonymous with darkness, and as we have pointed out many

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8	58	59	5	4	62	63	1
49	15	14	52	53	11	10	56
41	23	22	44	45	19	18	48
32	34	35	29	28	38	39	25
40	26	27	37	36	30	31	33
17	47	46	20	21	43	42	24
9	55	54	12	13	51	50	16
64	2	3	61	60	6	7	57

times, darkness precedes light in the order of creation. What men call evil is the crude state of the matter, the raw material which is to be formed into good.

Evil and good are the opposite modes of the manifestation of a single power. Yet no reasonable person will draw from this statement the false conclusion that it makes no difference which we accept for our portion.

To say, with Eliphas Levi, "The devil is God, as He is misunderstood by the wicked," is by no means to deny the existence of the destructive power personified in the Bible as Satan. Satan, we read, was formed by God, and appears with the other Sons of God in the story of the Book of Job. Furthermore, the first word used in the Bible to describe the Adversary is נָחָשׁ, Nachash, the serpent, and this is identified in numeration with מָשִׁיחַ, Messiah, the Christos.

Yet Nachash is by no means the Christos. The Apocalypse says that the devil and all his angels are to be swallowed up forever in a lake of fire. Literalists think of this as a pronouncement of eternal punishment. They who better understand the symbolic language know that the real meaning is that when man's false notion that there is an independent malignant being, with power of his own, forever trying to thwart the will of God, is finally overcome by right knowledge, this dreadful thought-form will give place to the conception of a great ocean of spiritual power, the sea of the fire of the Holy Spirit.

In the meantime, the thought-form which has been created by the fear and ignorance of millions of human beings does actually exist. It has no separate, independent power, opposed to the Divine Order; but so long as human beings dread it, and

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ascribe power to it, they are in very real danger from it. Therefore is it called the "Father of Lies," because it is the parent error from which spring all other lies contributing to human misery.

The devil is a thought-form created by human imagination, which has the truly magical power to create entities which outlast many generations of human life. Though it is without separate power of its own, this hideous composite of man's mistaken thinking is by no means a mere chimera. Satan and the legions of evil spirits have actual, objective existence in the finer planes of being which are the natural habitat of thought-forms.

Generation after generation of mankind have helped perpetuate them by fear, by systems of idolatry, and even by such kinds of creative imagination as may be found in the pages of the "Spiritual Exercises" of certain religious orders. Christianity and Judaism have much to answer for in this connection, but the Mohammedans have contributed no small portion of support to this continual elaboration of evil thought-forms, and among the hells which have been imagined by man none are more dreadful than the places of torture invented by Buddhist orthodoxy.

These demons and their abodes actually exist, because human thought is truly creative. Yet their actual existence must not be taken for independent reality. Ultimately they will all pass away. In the meantime, they have no power over human beings whose minds have been purged of hellish qualities.

Ignorance is the basis of them all. Thus the Bible, and other books of Ageless Wisdom, utter some of their gravest warnings against disbelief in the existence of the devil. To deny that what is personified as Satan exists is the most dangerous kind of ignorance. To know what must be done in order to avoid the evil influence exerted upon human minds by the Satanic power, the actual existence of the influence must be clearly recognized.

Like everything which has actual existence, these entities built up and nourished by human ignorance and fear share the instinct for self-perpetuation, basic in all forms of life. Though they have no independent life of their own, and no real power to harm any person who knows how to deal with them, there is a sense in which they live, and seek to continue their existence. Theirs, to be sure, is a parasitic life; but for this very reason, it is a life which requires continual renewal from its only source of supply, the vitality and mental power of human beings. One of the commonest ways in which such renewal is sought is to implant in the minds of persons susceptible to such suggestions the false notion that evil spirits do not exist.

This is not written to inspire fear. Fear ascribes power to what it dreads, and thus actually feeds whatever inspires its terror. We need to know dangers, whenever they exist. To ignore them is no protection. But we must not fear them, however terrible they may seem.

That actual evils exist in this world must be evident to any person who has not turned his back on observation and reason, in some vain and selfish quest for

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comforting nonsense. We say this in spite of many plausible and vociferous presentations of the notion that there is no room for evil in a universe created and ruled by a good God. One may refuse to see evil. One may drug his mind with denials until it perceives no evil. We submit that there is a vast difference between making oneself unconscious of evil and learning how to transmute evil into good.

Wherever Ageless Wisdom has been taught, it has declared, in terms which cannot be obtained away, that the finer planes of life are the habitat of entities hostile to man, as well as the abode of beings friendly to him. With St. Paul, these writings declare: "We fight against principalities and powers, and spiritual wickedness in the celestials."

Some of these hostile entities are thought-forms. Many are discarnate human beings. Men and women live after their physical bodies die and one of the practical applications of Ageless Wisdom enables us to find out for ourselves that human personality survives death.

Does any reasonable person suppose the essential character of a bad man, or a bad woman, undergoes any marked change for the better at death? We encounter liars, thieves, swindlers, murderers and dictators here. Do they become angels of light when they die?

By no means. The "other side" has a large population of vicious discarnate humans, in addition to the thought-forms mentioned. Not only this, but there is definite instruction to the effect that among the invisibles more or less inimical to man are many entities belonging to non-human evolutions. Not every angel is good.

Yet we repeat, in all this there is nothing to fear but ignorance. We are trying to help you understand that ignorant disbelief is silly and dangerous. Nothing we have written can be twisted to mean that these hostile entities have power to harm any person who is consciously allied to the powers of light. They are hostile, but powerless against him.

Few human beings have attained to perfect liberation. Many of us are open to attack by inimical entities, because we are more or less deluded, more or less selfish, more or less given to ill-will. Many of us lack control of our emotions. We may have intellectual apprehension of a good deal of fine philosophy, but we are prone to forget it whenever somebody, as the saying is, treads on our corns.

On the other hand, however open to attack we may be, we can win our battles. This is one reason for assiduous practice in meditation on the indwelling presence of the One Reality that is superior to, and able to overcome, every hostile entity. The whole course of the B.O.T.A. training is designed to establish, as second nature, the mental state of serene reliance on the Master Power which has its dwelling-place at the center of every human personality.

Of that power the name **תפנתר**, Taphthartharath, is a Qabalistic symbol. Examine it closely. The first two letters are the same as the first two letters of the name **תורת**, and the last two are the same as the last two in that Qabalistic title

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of the sixth Sephirah. Between these pairs of letters is the sequence תרת . The numeral value of these three letters is 1000. This is the value of \aleph , written large. It is also one of the many meanings of the word Aleph, pointed thus: אלף .

To an instructed Qabalist, therefore, the name Taphthartharath is simply another way of writing Tiphareth, which emphasizes the power represented by the letter \aleph . It shows that the Spirit of Mercury is really the Master Power seated in the sixth Sephirah. This power can dominate for good uses even the most hostile among the disintegrative forces of the universe.

Hence the numeral value of תפפרתרת is 2080, the theosophical extension of 64, and 64 is the square, or self-multiplication, of the Dominical Number, 8. In Hebrew, 64 is the value of דין , Deen, Justice, the highest name for the fifth Sephirah.

Justice and truth are names for two expressions of conformity to the Divine Order. When thought and word conform to that order, they manifest truth. When action conforms, the result is justice. Both are associated with Hermes or Mercury, because both truth and justice are the outcome of right functioning of human self-consciousness, personified by Mercury, and symbolized in Tarot by the Magician.

To invoke the "Spirit Taphthartharath" is therefore by no means a piece of senseless mumbo-jumbo. They who set out to practice the Magic of Light must know what they are doing. Otherwise their efforts are vain. A ceremonial, dramatic invocation of Taphthartharath is intended to make active those powers of our conscious minds whereby we may link ourselves, with full awareness and definite purpose, to the higher powers of superconsciousness. To do this is to realize in oneself what is pictured in Tarot by the uplifted white wand in the Magician's right hand.

Every column of this magic square, by its summation of 260, corresponds to the various words given under that number. To them we may add the name of the Intelligence of Mercury, תיריאל , Tiriel. The derivation of this name is obscure, but it appears to be based on the Hebrew root טויר , toor, to encompass, to surround, commonly found in angelic names. טויר in the Mishnaic period, and in Talmudic usage, means "mountain." In Aramaic it is טורא , mountain. Thus the meaning of this name would be "Encompassed about by God." The idea is the same as that quoted from a Greek Poet by St. Paul: "In him we live, and move, and have our being." The use of the Divine Name אל , El, as a suffix reminds us that this particular name of God is that which is associated with the number 4 and the ideas of order, rule and beneficence. The Intelligence of Mercury, therefore, designates the consciousness of the Divine Order which is the consequence of Man's use of his objective mind as an instrument whereby he may link himself to the powers of superconsciousness.

We have said in the lesson which includes some of the Gematria of the number 260, that 260, as the product of 10×26 , represents the multiplication of the power of Tetragrammaton (26) by the Sephiroth (10). And it must be remembered that while there is a sense in which Tetragrammaton is a summary of the whole Tree of Life, this Divine Name is also specially attributed to Tiphareth, the sixth Sephirah, and the seat of the human Ego.

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It is because man is a self-knowing, self-conscious being that he is created "in the image of God." His likeness to the Creator is not a likeness of form. It is a likeness of quality. And the powers of the Ego in man are powers of self-conscious awareness. When they are rightly employed, they enable man to put himself into such conscious relation with the superior aspects of the Life-power that the influx of power from above the personal level transforms the man himself, effects his liberation, and brings his environment under his control.

It is necessary to emphasize the thought that when this occurs, man does by no means lift himself, by any personal power of his own, into the higher order of life. What man can do is to relate himself to a power beyond the limits of his personal life, and it is by the operation of that higher power that the conditions of man's environment are changed for the better.

There is an 8 x 8 square given in Knorr von Rosenroth's *Kabbala Denudata*, and in Agrippa's *Natural Magic*. It appears also in many books and manuscripts of ceremonial magic. Another square 8 x 8 is historically associated with Benjamin Franklin and has peculiar properties which indicate a Rosicrucian origin. However most of these squares fail to add to 260 in their diagonals.

The words corresponding to 8, all Hebrew, are the following:

To desire, to breathe after, to want, to need; to consent, be willing.		אָהַב
Reed, papyrus.		אָהַב
Ahab. To love, like, be fond of. To lust, desire.	verb.	אָהַב אָהַב אָהַב
Ohab. Love, amorous relationship. This is the masculine noun. The feminine is אֹהֶבָה, ahebah, impor- tant in our work.		
Ahged. Transitive verb meaning to bind, to tie, to join together; collect.		אָהַב
Ehged. A masculine noun. Bunch, bundle; tie, knot; union.		אָהַב
Za. In Qabalistic writings, often found as the Notariqon, or shorthand contraction, for אֵלֶּיךָ אָנֹכִי, Zauir Anpin, the Lesser Countenance, or Microprosopus, a designation for Tiphareth.		אָהַב
Awz. A demonstrative particle which originally meant "in that place, there." From this basic meaning, transferred to time, it came to mean "at that time, then," and was used in reference to both past and future.		אָהַב

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Again, אז is used in Hebrew as we employ "then" in English, to indicate a causal relationship, like "therefore," or "on that account." All meanings of the word imply relationship, and designate some tie or connection of thought or activity between *this* place and *that*, *this* time and *that* (whether considered as being the cause of this event, or as being an effect or consequence, yet to come.)

Dabab. To go softly, to creep along; to flow gently, as wine poured carefully from a wine-skin. Derived from it is the negative meaning, "to slander, to disparage," based on the idea of the sneaky, creeping progress of a talebearer. There is here also some hint of the serpent symbolism associated with Hermes.

דבב

Dad. The breast, as the seat of love.

דד

If you will review the lessons on the Magician, in *Tarot Fundamentals* and *Tarot Interpretation*, you will see the connection in meaning between all these words and what is taught in *Ageless Wisdom* concerning the Self-conscious mind. Self-consciousness is a link between something above it and something below which it controls.

Self-consciousness is what makes man able to relate cause and effect. It is what makes him a time-binder, uniting present to past and present to future.

Self-consciousness, again, is the aspect of mental activity which makes possible the higher aspects of love and affection. On the other hand, self-consciousness is the source of those dreadful manifestations of deceit and hate and evil which have their beginning in hasty, careless observation and consequent bad judgement.

Thus the order of Qlipoth, אליפז , or evil demons, associated with the number 8 in the Qabalah is למאן , Sammael, a word which is applied also to the chief of all evil spirits equivalent to Satan. Its fundamental meaning is "embroilment," and this implies the situation in which we find ourselves with reference to conditions of environment, and also in our relations with other human beings, when self-consciousness works negatively. The cure is to get rid of the delusion of separateness, and to link ourselves, as does the Magician in Tarot, with the higher powers.

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1

Lesson 25

The process of occult arithmetic called *Theosophical Extension* is briefly described in an early lesson. It is based on the fact that any given number in the arithmetical series presupposes the existence of every number preceding it.

The first number, 0, expresses Absolute Unity. 1, symbol of relative unity, also pictures, by the vertical line, the process of subdivision within itself whereby the Absolute Unity initiates manifestation.

The relative unity corresponding to the figure 1, and the Absolute Unity represented by 0, constitute two ideas. Thus 2 is dimly foreshadowed as soon as the idea of relative unity, or 1, becomes distinct. 2, moreover, is the reflection or doubling of 1.

By combining the ideas symbolized by 0, 1 and 2, we have *three* ideas, and 3 is the sum of 0, 1 and 2, or the theosophical extension of 2. Similarly, the theosophical extension of 3 is 6.

In the figure 4 we see combined the triangle corresponding to 3, and the straight line, or 1. Yet the extension of 4 is 10, and because this number combined the symbols 0 and 1, it is the symbol of the two aspects of unity, the Absolute and the relative. Hence 4 is understood to be also an aspect of unity.

5 is produced by combining the ideas symbolized by 1 and 4, or those represented by 2 and 3. Key 5 of Tarot includes details which refer to both combinations. The extension of 5 is 15, and the digits of 15 add to 6. By extension combined with reduction, 5 produces 6, just as 3 is produced by the simple extension of 2. In occult arithmetic 5 is held to have powers analogous to those of 2, just as 4 has powers like those of 1.

The extension of 6 is 21. Adding the two digits in 21 gives 3. Hence 6 is like 3 in power. 6 itself is the extension of 3, and by extension-reduction, 6 returns to 3.

7 is the sum of 1 and 6, of 2 and 5, and of 3 and 4. Hence Key 7 of Tarot includes symbolic allusions to these combinations. By extension 7 produces 28. Thus it repeats 2, a number preceding it, and brings into manifestation 8, the number following 7. By reduction 28 is 10, and by final reduction 1, so that 7 is regarded as being, like 4, another aspect of unity.

Besides being the direct consequence of the full development of the powers of 7, 8 is the sum of 1 and 7, of 2 and 6, of 3 and 5, and is also the doubling of 4. Key 8 hints at every one of these combinations. The extension of 8 is 36, whose two digits precede 8 in the series. Their sum, however, is 9, so that 9 is a projection from 8, as 6 is a projection from 5, and 3 a projection from 2.

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2

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A special grouping of numbers, based on the facts just explained, is called *Quaternary Numeration*, as follows:

0	1	2	3
3	4	5	6
6	7	8	9
9	10	11	12
12	13	14	15
15	16	17	18
18	19	20	21
etc.			

This scheme of arranging numbers in columns containing numbers having similar powers may be continued indefinitely throughout the numeral series. We have carried it only as far as the number 21, because that is the number of the last Key.

It will be seen that the first and fourth columns contain the same numbers. Hence a simplified arrangement will be:

0	1	2
3	4	5
6	7	8
9	10	11
12	13	14
15	16	17
18	19	20
21	etc.	

Thus it becomes evident that the number 9 is a projection from the Dominical Number, 8, the number specially associated in the Western Tradition with Christ.

Now the numeral value of Χριστός in Greek is 1480, and this is also the value of τελεσφόρος, telesphoros, a name given by the Pythagoreans to the number 9. It means "Ripener, Perfecter, Finisher." One explanation for it is that it was applied to 9 because of the nine months required for the gestation of the human body. In this connection, the student should remember that in all versions of Ageless Wisdom, the process by means of which the "natural man" is brought to ship or sainthood, is often compared to a new birth, implying a preparatory period of gestation.

In the Western Tradition, again, the word Χριστός is a technical term whereby even the exoteric creeds designate the Logos, "by whom all things were made." And the New Testament abounds in expressions which make it clear that those who chose to be born again conceived the Logos as being not only the basis of all manifestation, but also the power which is at work to bring the creative process to a successful conclusion.

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Thus Christ is called "our foundation," and is also the "pinnacle stone," that is to say, the cap-stone of the pyramidal building which ancient wise men selected as their symbol of a New World Order, just as did those founders of the United States of America who chose the same emblem as part of the national arms. Again, Christ is called the "author and finisher of our faith," and here we have the same idea of basis and completion. It is also expressed by the words "Alpha and Omega," α and ω , used in the Apocalypse. In Greek, α is the number 1 and ω is 800, so that their combination is represented by the number 801, whose digits reduce to 9.

The Qabalists express the same idea by giving the name \aleph , Yesod, to the number 9. The value of \aleph is 80, and the extension of 80 is 3240, which reduces to 9. Furthermore, 3240 is 10×324 , which expresses the tenfold manifestation of 324; and 324 is the value of one spelling of the angelic name Metatron, $\aleph \iota \omega \tau \rho \omega \nu$, given to the Angel of the Presence of God. (The other spelling is $\aleph \iota \omega \tau \rho \omega \nu$, 314.) Beside this, 324 is the value of $\aleph \iota \omega \tau \rho \omega \nu$, "Builders of the Adytum."

Our understanding of the esoteric meaning of 9 must therefore combine the two ideas of basis and foundation. It is the symbol of that which is at once the foundation and the conclusion of the Great Work in which all students of occultism seek to participate.

In the quaternary numeration, 9 is in the column containing 0, 3 and 6, and it is also the sum of these three. Like 0 it is always reproducing itself. Multiply any number by 9, and the product is always a number having digits which reduce to 9. Like 3, of which 9 is the square, or self-multiplication, it is a symbol of growth and development. And the figure 9 is complementary to 6, for 6 is a winding-up, or concentrating, spiral and 9 is an unwinding, or diffusing, spiral.

Key 9 in Tarot, again, shows the Hermit at the mountain-top which represents the pinnacle, or completion, of attainment. There he stands as the Way-shower, holding aloft a lantern to illuminate the path whereby he has reached the height, in order that others may find their way to the same eminence. He is the Founder or Basis of the way or method symbolized by the path. He is also the goal, or conclusion, to which the travellers below him direct their steps.

Thus he is truly the Telesphoros, the Ripener or Finisher, because his light is what beckons those below him to the height whereon he stands. He therefore corresponds to the following Greek words, all adding up to 1480, which is the value of $\chi \rho \iota \sigma \tau \acute{o} \varsigma$ and of $\tau \epsilon \lambda \epsilon \sigma \phi \acute{o} \rho \alpha \varsigma$.

$\acute{o} \pi \alpha \nu \delta \omicron \chi \epsilon \acute{\upsilon} \varsigma$, the host. This term is used in Luke 10:35 (though not with the same spelling as in the Greek original which is $\tau \omicron \phi \pi \alpha \nu \delta \omicron \chi \epsilon \iota$) to designate the host of the inn mentioned in the parable of the Good Samaritan. The host of the inn is a symbol of the sheltering and protecting power which offers its aid and comfort to all who are travellers on the Way of Return.

Lesson 25

υἱός: κύριος. Son: Lord. A combination of two names given to the Christos, throughout the New Testament.

καινη φιλοσοφία. New Philosophy. This refers to the Christos as the very essence of true understanding of life. It is called a "new philosophy" because it is an understanding which brings about a perpetual renewal of all things in the experience of those who really put it to the test of practice.

ἡ ἀνεωγμένη θύρα. The Open Door. None who really seek The Way ever find this door closed. Hence we use the title for the booklet in which we explain the aims, methods and means of entrance to our Order.

ἡ ἀγιωσύνη. (The) holiness or saintliness. (Note that it is feminine.) This term is used in 1st. Thessalonians 3:13. It implies the *completeness* which is one of the ideas inseparable from the meanings of the number 9. (You must remember at all times that the magical language is an *artificial* language, and that occasionally liberties are taken with the literal text. This expression as it is given in the Greek is minus the feminine definite article ἡ. The ἡ was added to complete the numerical value, and to add emphasis.)

Eliphas Levi calls 9 the number of Initiation and prophecy. The idea of initiation is related to 9 as a symbol of beginning, because initiation is the basis of adeptship. The idea of prophecy is related to 9 as a symbol of conclusion, because a prophet is a person whose insight into *fundamental* principles and laws enables him to draw correct conclusions as to the way these laws will work out in the lives of men. Prophets often perceive these conclusions as visions, or as things revealed by the Inner Voice. These visions and revelations, nevertheless, come to the prophet because he understands the true basis of Divine Law on which are established all expressions of the Life-power in human affairs, and thus what true prophets predict is the logical consequence of what they know. Prophecy is no miracle. Some have greater aptitude for it than others, but the fact that there have been, and still are, schools wherein those who have talent for prophecy may develop their powers, is evidence that the greatest prophets are products of training and discipline.

9 is also a number particularly related to man, because its extension, 45, is the value of the noun אָדָם, Adam, the Hebrew generic name for humanity. In Latin Gematria, 45 is also the number of man, because it is the value of the Latin noun *homo*. Furthermore, 45 is also the value of *deus*, the Latin for God.

God and man are essentially *ONE*. The definition of man as the image of God means that "man" is the name of God's true idea of Himself. What the Qabalists term Adam Qadmon, the archetypal Man, is this image of God, in the *Universal Mind*.

According to Ageless Wisdom, this archetypal idea of Itself, held in the mind of the Life-power, is the basis of the whole creative process. This is precisely what is meant by the Logos doctrine, borrowed from Greek philosophy, with which

Lesson 25

St. John begins the Fourth Gospel. The *WORD* which is made flesh and dwells within us (for the original Greek of the Gospel may be translated *within* just as accurately as it may be represented by the *among* chosen by the translators of the King James version of the New Testament) is at once the basis of the Life-power's self-manifestation, and the end or conclusion of the whole operation. The creative process is one which begins and ends with *MAN*.

Thus we find that the extension of 45 is 1035, which is the value of the Hebrew phrase in Isaiah 55:13: *וְנִתְּנָה לַיהוָה לְשֵׁם לְאֻמָּה עוֹלָם*, "It shall be for the Lord for a name, for an everlasting sign." The goal of the creative process is the manifestation of the Divine Name, the complete expression and actual representation (sign) of all that is expressed by the Tetragrammaton, *יהוה*, which signifies: "What was, what is, what will be." The conclusion of the Great Work is the perfect manifestation of God's idea of Himself, and in the passage where this phrase appears, Isaiah goes on to say that it shall not be cut off. When the Great Work is completed it is perfected forever. Hence we read elsewhere in the Scriptures that the Creative Order, or Kingdom of God, is to be an everlasting kingdom, which shall have no end.

It is important to bear this in mind when we think of 9 as a symbol of conclusion. The finality of which 9 is a symbol by no means implies *cessation*. It is the attainment of an objective which has been in the Universal Mind from the "beginning." It is the end of a process, the end of all the shortcomings and miseries which precede the completion of the process, the end of death and poverty and tears, the end of hate and fear and greed.

It is by no means the end of the joy of work and achievement. Rather is it the end of inadequacy and ineffectiveness, the end of ignorance and failure. Always there will be something to do, because always there must be endless possibilities for the Infinite Life. Not absorption in an eternal inactivity, but identification with an eternal *Life* is the objective of the Great Work.

In some of our texts we find reference to the "still calm of Pure Being." Yet the wise assure us that they refer only to periods of rest, intervening between the cycles of the Life-power's self-manifestation. They who reach the goal may share that rest, but it is rest, not cessation. It is fullness, not emptiness, even though the limitations of our intellectual thinking force us to represent the Absolute by 0, our numerical symbol for the No-Thing.

Now, just as the extension of 45, or *דנ*, is 1035, so is the extension of the Divine Name *יהוה*, or 26, the number 351, which is the value of:

351
Onesh (sometimes Enosh), the
Chaldee noun for "man."
Exalted, elevated, lofty.
To forget; to lend.

שנ

שנ

שנ

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Nasa. A verb meaning to lift up, to raise, to exalt. This implies that the extension of the powers represented by the Name נָסָא , has a tendency to raise man above the level of mere *homo sapiens*, or man as the result of the evolutionary process, to the higher level of adeptship or sainthood.

 נָסָא

Ishim. Flames. The masculine plural of אֵשׁ . "The Flames." The Qabalistic name of the angels of the 9th Sephirah, Yesod.

 אֵשׁ

Ha-ratzone. The Will. This is the specific title of the mode of consciousness attributed to the Path of Wisdom which Tarot illustrates by the symbolism of Key 9.

 רָצוֹן

Shemia. The Chaldee word for Heavens as used in Daniel 4:20. Shemia always represents the level of life activity we call superconsciousness.

 שְׁמִיָּא

We include this list of words at this point because, like 1035, the number 351 reduces to 9.

Multiples of 9 are prominent throughout the magical language. 9 itself is גָּא' , a verb meaning to rise, to swell, to grow, to increase. 2×9 , or 18, is the value of חַי , chai, life. 3×9 is the value of זָק , zak, clean, pure; and the same idea of purity is associated with 9 by Qabalists (though they employ another Hebrew adjective) when they say Sephirah 9 is the Purified Intelligence. 4×9 is the number value of בְּכֹחוֹ , be-kacho, by His power (Jeremiah 10:12), and of the Chaldee noun for "God," עֵלָּה , elah. In Latin Gematria 36 is the value of *Damcar*, the name of the place where Brother C.R.C. received initiation. 5×9 is not only the number of הוּא , *homo* and *deus*, but is also the value of הוּא אֲבִיקָא , Hu abika, ie (God) thy Father, (Deuteronomy 32:6). 6×9 is the value of כַּחַשׁ , kach Tetragrammaton, power of God, and of יְהוֹבֵד , the beloved of God (Deuteronomy 33:12). In Latin Gematria, 54 is the value of *pater*, father, and of *ignis*, fire. (Here remember is a devouring fire.) 7×9 is the value of קְבוֹד־עֵל , kabode-El, the glory of God, used in Psalm 19:1. 8×9 is the value of חֶסֶד , Chesed, Mercy, the name of the fourth Sephirah. In Greek Gematria it is the value of $\eta\ \alpha\lambda\eta\theta\epsilon\iota\alpha$, the truth; and in Latin Gematria it is the value of *verbum*, word, equivalent in meaning to the Greek *logos*. 9×9 is the value of the pronoun, אֲנִי , anoki, "I," used in Exodus 23:20, and of טֵב , a Rabbinical Hebrew noun meaning "nature."

Higher multiples of 9 are significant. Lack of space brings it to an end now.

THE MAGICAL LANGUAGE

1

Lesson 26

Because 9 is the number of the Sephirah Yesod, it is connected with the Moon, since Yesod is the Sphere of the Moon. If you remember that the Moon is represented in Tarot by the High Priestess, the Key which pictures *subconsciousness*, you will get the connection between Yesod and the Moon. For subconsciousness is truly the basis or foundation whereon the house of human personality is established. Again, the Moon is associated with the nine months of human gestation, and Hekate, the Greek goddess corresponding to the High Priestess, was thought to be the deity presiding over childbirth.

The Magic Square of the Moon is a square of 81 cells (9 x 9), containing the numbers from 1 to 81, arranged thus:

37	78	29	70	21	62	13	54	5
6	38	79	30	71	22	63	14	46
47	7	39	80	31	72	23	55	15
16	48	8	40	81	32	64	24	56
57	17	49	9	41	73	33	65	25
26	58	18	50	1	42	74	34	66
67	27	59	10	51	2	43	75	35
36	68	19	60	11	52	3	44	76
77	28	69	20	61	12	53	4	45

The constant summation of its vertical columns, horizontal rows and diagonal spaces is 369. 369 is the value of the following:

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2

Lesson 26

369

Kasmodai. The Spirit of the Moon.
Olahm Ha-Briah. The World of Creation.
This world includes the Sephiroth
Chesed (Mercy), Geburah (Severity or
Strength) and Tiphareth (Beauty). It is
the world of created intelligence, and
of the emanation of creative forces.
These are the **אֱלֹהִים**, Elohim, which are
designated in the English of Genesis 1:1
by the word "God." Their association with
the Spirit of the Moon gives us a hint that
the creative forces are powers whereby the
Life-power reflects Itself to Itself, as
the Moon reflects the light of the Sun.

משכונאי
עולם הבריאה

Nekhushah. Copper. Translated brass in
Job 28:2, where the text says: "Brass is
molten out of the stone." Copper, it
should be remembered, is the metal
attributed to Venus, and is therefore
connected with the ideas of fecundity,
germination and growth we find symbolized
by Tarot Key 3. The creative forces behind
all growth are, basically mental powers,
because all cosmic activities are expressions
of life and mind. They are the forces of
imagery, giving form to the manifestations
of the Life-power. It is highly probable
that the reason copper was chosen as the
metal representing these forces was twofold:
(1) because the mirrors of the ancients
were made of burnished copper; (2) because
copper, being soft, is easily shaped.

נהושח

μαθηται. A technical term used in Greece to designate
persons instructed in the "mathesis," **μαθησις**,
the special mental discipline of the secret
schools. It means literally "the learners,"
and, as the noun "mathematics" shows, had
to do with a knowledge, or discipline, in
which the laws of numbers and geometry were
taught. In the New Testament, the same noun,
mathetai, is used to designate the disciples.

The total of the numbers in this Magic Square of the Moon is 3321. It is the

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extension of 9×9 , or 81. 3321 is the value of:

3321

Malke be-Tarshishim ad
be-rach shokarin. (The
numeration counts the two final
D's as 600 each.) In all printed
texts we have seen, the Hebrew is
corrupt. This rendering is from
a manuscript source. Some of the
printed versions add up correctly,
but the words make no sense. They
signify: "Queen among the Tarshishim
(a choir of angels assigned to the
fifth Sephirah in Briah, the Creative
World) forever, in the Spirit of the
Dawning (Ones)."

מלכה בקרששים עד ברנן שחרם

(The Hebrew above, as Paul Case wrote
it, was without vowel-points. The editor
supplied the points; therefore any
errors are his - not Paul's.)

Shad Bar-Shimath ha-Sharthathan.
(The numeration counts the final }
as 700.) This also is not often
spelled correctly. The very corrupt
late Hebrew may be translated:
"Destruction, son of Shimath ('what
is announced'), chief of the Howling
Ones."

שד בר-שמעת שחרסון

ὡς ἐν οὐρανῷ καὶ ἐπὶ γῆς. (Matthew 6:10).

"On earth as it is in heaven."

This is the Hermetic axiom, "as
above, so below," as it is phrased
in the Lord's Prayer. Note the
principle of reflection, related to
the Sphere of the Moon.

A continuous line, drawn from center to center of the 81 cells of this Magic Square, produces the Magic Line of the Moon, shown in the next Figure. The beginning of the line is marked by a crossbar. It ends with an arrow-point. Like the other magical lines, it shows marked symmetries, and the measures of various roots familiar to students of the analysis of design.

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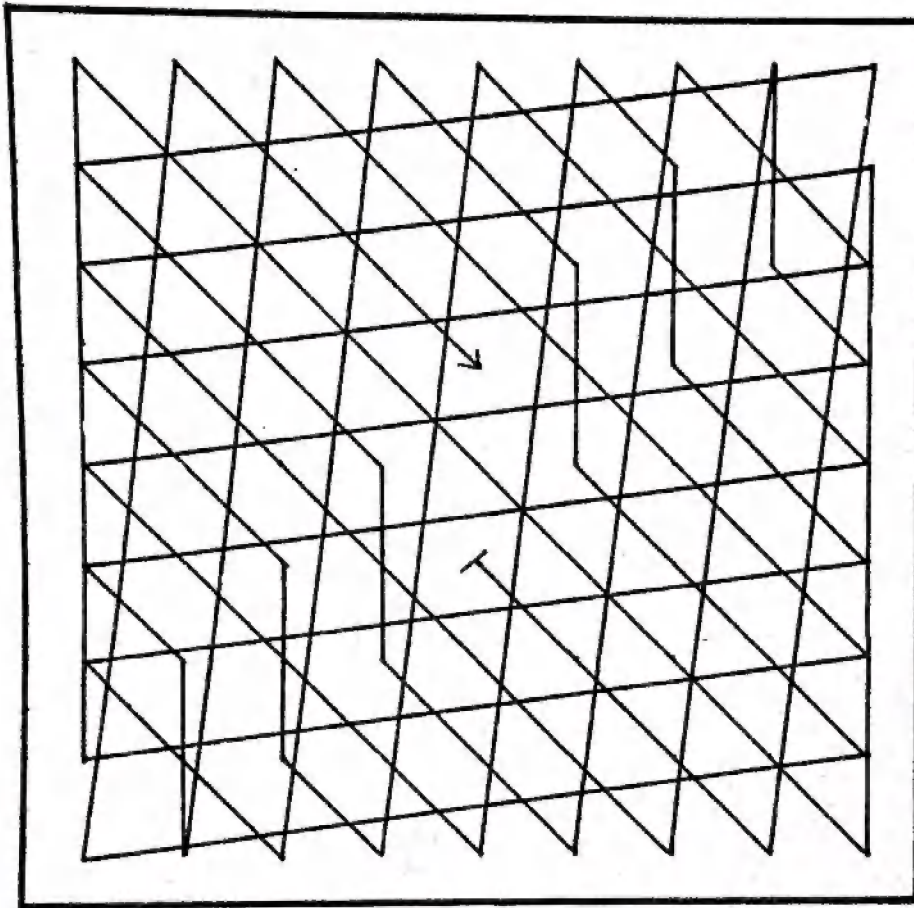


Figure 2

The central figure in the Magic Square is 41, the mean term between any pair of numbers in the square occupying diametrically opposite positions equidistant from the center, as 5 and 77, 21 and 61, 37 and 45, 57 and 25; or 46 and 6, 71 and 11, 6 and 76, and so on.

This square, moreover, is composed of four concentric squares. The innermost contains nine numbers, and totals 369, which is also the constant summation of the great square.

The next larger square contains 25 figures and its total numeration is 1025, or twenty-five times the value of the central figure.

The third concentric square from the center contains 49 figures, and the numbers composing it total 2009, or 49×41 .

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Since the numeration of the whole square is 3321, or 81×41 , it is evident that the number 41 is the key-number of the square. The significance of this appears when we consider the words having 41 for their value. You have already studied these words in another connection, where it was shown that they are all related to the third Sephirah, Binah. Now we find the same key-number appearing in connection with Yesod; and the number of Yesod is 9, the square, or self-multiplication, of the 3 which Qabalists name Binah, or Understanding. Thus your meditation on these two aspects of the same thing, which is represented in Tarot by Key 2 also, should give you a better knowledge of the nature of subconsciousness.

Your meditation will bring to the surface of your mind those ideas which will be most useful in making your personal adjustments, inner and outer. Many students fall into the error of asking their instructors for formulas, for detailed and pre-digested explanation of the occult doctrines. To give such formulas and explanations defeats the purpose of the esoteric training. The rule is that the pupil should be told nothing beyond what is necessary to enable him to make his own discoveries.

Occult teachers have no desire to present their work "the hard way." Nor is the rule just mentioned based on the idea that pupils must submit to discipline - even though nobody who refuses to discipline himself ever becomes a proficient practical occultist. The main reason for the rule is to develop the pupil's ability to think and meditate. A secondary reason is to protect him against being unduly influenced by his teacher's mental bias. Even adepts have some bias, and not many who are called to teach have become adepts; because teaching is part of severe training for adeptship.

None of us prefers second-hand clothes to new, and if the new be cut to one's own measure, they fit better than those which are ready-made. So it is with ideas. When we learn to evoke thought with Tarot, by means of Qabalistic studies, and by considering the ideas brought together by lists of words and phrases having numeral identity, we may draw from the limitless supply of wisdom precisely what will serve us best.

A complete Qabalistic dictionary can never be made.

(Paul Case had accumulated over the years thousands of entries on index-cards, and in stacks of loose-leaf notebooks, all filed by number, a vast amount of the Gematria of the Wisdom of the Ages. These file cards and notebooks constitute a Qabalistic dictionary.)

You will find it good to begin a similar dictionary. Use 3 x 5 index cards, or a loose-leaf notebook, which will take ink without blurring. When you come upon a new bit of Gematria in the course of your reading, file it in its proper numerical place in your list. Thus you will, in the course of years, add a great deal without tire-some effort. (The editor recommends the notebook method.)

Lesson 27

With this lesson we begin a brief dictionary of the magical language. It includes all the principal words and phrases related to the Qabalistic scheme known as the Thirty-two Paths of Wisdom. This has been chosen as the basis for the dictionary because it is the structural outline of Tarot, the foundation of the Grade system in the True and Invisible Rosicrucian Order, and in B.O.T.A. Chapters, and the key to the practical work of the alchemical and magical applications of man's latent powers, as taught in the Western Tradition.

In this course of lessons, and elsewhere in the B.O.T.A. curriculum, some of the material in the dictionary has been used. Here you will find it grouped under its appropriate headings.

The dictionary begins with the Gematria related to the most abstract ideas in the Hebrew Qabalah. These are the ideas designated, but not defined, by the three "Veils of the Absolute," which are dealt with at length in the first lesson of the course on the Tree of Life. These "Veils" precede the Thirty-two Paths, and have to do with the loftiest ideas concerning the nature of the One Reality which it is possible for the human intellect to formulate - if such a presentation, couched wholly in negatives, can be called a formulation.

After the three Veils come the Thirty-two Paths. Of these, the first ten are the ten Sephiroth, to which correspond the ten sentences in *The Pattern on the Trestleboard*, numbered from 1 to 10. These are the ten ways in which the Life-power presents itself to the human mind. "Ten and not nine, ten and not eleven," as the *Book of Formation* says. Not because the Life-power Itself is limited, but rather because every clearly conceivable aspect of its operation belongs in one or other of these ten categories of man's thinking. It is in our minds that we are so limited - not the Life-power.

The Paths of Wisdom numbered from 11 to 32, inclusive, are those corresponding to the 22 Hebrew letters, and to the 22 Tarot Keys. The difference between the paths of the letters and the paths of the Sephiroth is that, beginning with the first Sephirah, each in the series is to the one preceding it as is effect to cause, and to that succeeding as is cause to effect. (The first Sephirah, numbered 1, is itself the effect produced by 0, as it is the immediate cause of the 2 which follows 1 in the series.) The paths of the letters, however, represent in each instance the connecting link between two particular Sephiroth.

Thus the Path of \aleph is the link between 1 and 2, the path of \beth the link between 1 and 3, the path of \daleth the link between 1 and 6, and so on. The paths of the letters are the paths of relation. They stand, every one, for the means whereby one Sephirah projects its influence downward to another lower in the scale. Similarly, each of these paths of the letters leads upward from one of the lower Sephiroth to a Sephirah higher on the Tree of Life.

Lesson 27

All Thirty-two Paths have names, and each name includes the Hebrew word saykel, לִשְׁכָּל, usually translated "Intelligence," but really signifying what we understand by the word "consciousness." Even this falls short of conveying the full meaning. For every one of these paths is an aspect of dynamic energy, a phase of the operation of that One Force we have learned to know as the Life-power. Hence the Hebrew names of these paths, in every instance, qualify the general term לִשְׁכָּל with one or more descriptive adjectives.

In following this system of arrangement for our dictionary, we believe that we are providing for our Affiliates one of the best means for the proper co-ordination of all their possessions of occult knowledge. Those things which belong together are actually placed together in the dictionary. Sometimes it may puzzle you to understand why elements having no obvious connection are so grouped; but if you seek the hidden correlations you will be sure to find them, sooner or later; and the knowledge you will gain is *nowhere to be found in books*, for reasons stated early in this course.

With this explanation, we proceed to the dictionary itself.

THE FIRST VEIL: אֵין

In Hebrew, this word is pronounced approximately ayin. Often it is written "En" in translations of the Qabalah, and sometimes it appears as Ain. It has many shades of meaning and many grammatical uses. The basic idea it represents is NO-THING, rather than empty non-entity. The word has two values, because it ends with the letter ך, which may be reckoned either as 50 or as 700. Thus אֵין is both 61 and 711, and with these two numbers our dictionary begins.

61

Adon. Master, lord, possessor (Psalm 97:5). This noun is the root of the Divine Name אֲדֹנָי, Adonai, Lord. It is a very ancient Semitic root, which appears also in the Greek Adonis, the name of a god whose worship the Greeks borrowed from the Babylonian and Phoenician mysteries of Tammuz.

אֲדֹנָי

The notions of mastery and possession conveyed by אֲדֹנָי should help us understand that however negative may be our intellectual apprehension of the NO-THING, wise men have always thought of it as being a master power, containing within itself all else.

Ayilak. This word is an adverb which means both farther and further. It has in it the notion of increased distance, or lengthened spatial relation ("farther"), and the notion of going beyond previous

אֵילָק

Lesson 27

performance of attainment, the conception of transcendence ("farther.") It serves also to remind us that י'ן, the first Veil, designates something beyond the range of intellectual definition or perception.

Alekeh. To thee; toward thee. (See Genesis 43:9). The same letters which form the preceding word are re-arranged so as to convey almost the exactly opposite meaning.

"Farther" is an expression conveying the idea of motion away from an observer. "Toward thee" explicitly expresses the idea of motion toward an observer. Related to י'ן, the word י'ן' is a reminder that however remote the NO-THING may seem, it is, because it is omnipresent, nearer to us than anything else. As the poet says "it is closer than hands or feet." More than one Knower has intimated that man's yearning and striving toward the Infinite is a reaction to that ONE'S earlier movement toward the heart of Man. "Behold, I stand at the door and knock," is one familiar phrasing of this idea.

Immeke. Thy mother (Exodus 20:21).

י'ן'ן

The esoteric interpretation of the commandment, "Honour thy mother," is that the earthly, human mother is a symbol and visible representative of the protecting, nourishing power of י'ן. For all that is the perfection of feminine, as well as all that is the perfection of masculine potencies, must be ascribed to THAT.

Ani. I, myself. Here the same letters which spell י'ן are employed to write the first person, singular pronoun.

י'ן

It is an old story to our Affiliates that the Western Tradition affirms the truth that there is only one REAL SELF in the universe. Apart from that Self, the Ego we designate by the pronoun "I" has no existence whatever - is י'ן, or nothing whatever, in the baldest and emptiest meaning of the word. But understood as being identical with the Self, the "I" is the fullness of all being - yet also י'ן, because it goes beyond every limitation of "things."

Behten. Womb, the inmost part.

י'ן'ן

This word includes ideas expressed also by י'ן' and י'ן. It refers to the fruitfulness and power of growth which are inseparable from any true notions of the nature of the ONE REALITY. "The great womb" of the NO-THING is the same as the Mulaprakriti, or root-matter, of Hindu philosophy. Yet it is also to be understood as being that which is inmost in the life of man. Wherever we are, there IT is also, with all its limitless supply for every human need.

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4

Lesson 27

Hone. Wealth, riches. This word goes even further than הוֹן . It is used in Hebrew to express every sort of riches.

הוֹן

Yet the root from which הוֹן is derived means (1) to be empty: (2) to gain by effort. The nature of the effort has been perfectly expressed by Lao-Tze in the admonition: "Having emptied yourself, remain where you are."

The disciplines of Ageless Wisdom are intended to wean us from our dependence upon, and worship of, external size and mass. Our true wealth is within us; and they who know the secret of drawing upon this inner supply discover that the הוֹן is real substance, and the true basis of all material possessions.

Ha-yom. "This day." (Deuteronomy 9:1,3,7,14).

הַיּוֹם

One of the worst delusions is that we are somehow separated from the הוֹן . Our speech betrays us. Some mourn the past and look back upon it with sad eyes. Some turn their gaze eagerly to the future. The wise live out "this day" with smiling hearts. For the הוֹן is beyond time, just as certainly as it is free from other restrictions. ALL that it is, it is NOW.

Hillook. Walking. This Hebrew word shown here as a verb in the infinitive form, has innumerable shades of meaning. But the root-idea is "a series of steps."

הָלַךְ

It is the human function which the *Book of Formation* specifically associates with the letter J. Hence it relates particularly to Key 13. Yet our Affiliates will remember that, in some measure, Key 0 is a symbol of הוֹן , because it bears the zero-sign. And the Fool is shown in the act of walking, with one more step before he comes to the edge of the precipice. What is meant is that however free from action the Absolute may appear to be, it is Itself the very essence of progress. We may have, and do have, all manner of difficulty with the notion of a moving Absolute, because motion seems to be the exact opposite of all that "Absolute" means. The wise concede the difficulty, but they echo Lao-Tze, who says, speaking of the Mother-Deep, "Forever it moves and acts, without design." הוֹן is not mere static, frozen Being. It is dynamic Being-in-Action.

Nahgakh. To thrust or push, as with the horns of an animal, to butt.

נָחַךְ

This verb is used in a figurative sense to signify, "to make war." It has direct connection with the idea of הוֹן as the inexhaustible source of a dynamic energy which forcibly thrusts itself into manifestation, and in so doing becomes the adversary of inertia.

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Nivah. As a verb to abide, to dwell.

ניב

Nahveh. A masculine noun meaning

נִיבָה

"dwelling, abode, habitation;

pasture, meadow. As an adjective,

same pointing, beautiful, comely;

dwelling, abiding.

The י' is our dwelling-place. In it we live, and move, and have our being. Our intellectual descriptions may seem like thin abstractions. The י' itself is our home, and our haven of refuge.

materia. Matter, substance. This Latin noun extends the conceptions we have been considering in relation to י' and י'.

Over and over again we must readjust our conception of substance. Not once, but times innumerable, must we rid our minds of the false notion that power and wealth are to be sought in the accumulation of things. Appearances seem to be to the contrary. Yet the world's failures, every one, may be traced to belief in external things, and dependence on them. They never fail who rest secure in their reliance on the י'.

Every word in the list under 61 which has י for its final letter may be reckoned also as 711, taking י as 700. Besides these, we find:

711

Esh Metzareph. A refiner's fire.
(Malachi 3:2).

אש מצרפה

The two words are used as the title for a Qabalistic treatise on alchemy, full of meaning for those who understand the spiritual significance of the text. To the "bellows-blowers" who are looking for a means to make gold out of lead, the book is useless.

Since the last letter of אש מצרפה is פ, we may also reckon אש מצרפה as 1431, and this leads to the following:

1431

Ἐγώ εἰμι ἄμπελος ἡ ἀληθινή. (John 15:1).

"I am the true vine."

This has a direct bearing on the whole problem of the י'. The NO-THING is the Source which was in the beginning before all worlds. It is the goal of our

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work. Therefore it is what alchemists call their "Stone," and every reader of these pages will remember that Stone is הכח , or the number 53. The "refiner's fire" and the STONE, and the "true Vine" are all one. Thus 1431 is 27×53 , or the cube of 3, multiplying the STONE. In some of the old alchemical diagrams this is shown by an actual figure of a stone cube, which has its visible faces so marked that it appears as a cube of 3; and sometimes a vine grows from a crevice in the stone, or else a vine full of grapes twines round the cube.

Now back to the number 711.

Peresh ha-soos. Dung of the horse.

פרש נסוד

Dung of the horse is the other term in the magical language corresponding to 711. It is not in the Bible, but is to be found in alchemical texts, where we read that after the First Matter has been properly enclosed in the Philosopher's Egg, it is to be buried for a certain length of time in a heap of horse manure.

What is meant, primarily, is exactly what is meant by אש ספירה , the refiner's fire. Yet nobody is supposed to put something enclosed in an oval glass vessel into a manure heap. Thousands have tried it, but they have only their own dullness to blame. For the alchemical writers themselves warn us to seek a hidden meaning and give us the Hermetic axiom as our guide.

It is true that actual heat, just about what is generated by the chemical activity in a dung-heap, is required to perform the Great Work. But the source of this heat is indicated by transposing the letters of פרש , peresh, to make שפרא , sahrahf or seraph, fiery serpent. It is, in brief, the Kundalini, or serpent fire.

Similarly, the word נסוד , horse, is a "blind" for another word which you will find in this dictionary, in the list of words adding to 126, corresponding to the 32nd Path of Wisdom. All the words in that list, as you will see when you read it, have a bearing on the matter; but the key-word is אפילה , aphilah, darkness. The "horse's dung" is really the serpent-fire working in darkness, and the darkness (or that which conceals the operation of the fire) is the darkness of physical embodiment which is the required condition for the operation of the power of the 32nd Path of Wisdom.

Next week the Gematria of the Second Veil will be considered.

Lesson 28

THE SECOND VEIL: אֵין סוֹף

אֵין סוֹף is usually written "En Soph," or "Ain Suph." The first comes closer to the actual pronunciation. The second preserves the Hebrew spelling. If the finals, ך and ף, be taken at their lower value, אֵין סוֹף adds to 207. If taken at their higher values, אֵין סוֹף is the number 1577. For this latter number we have at present writing, no Gematria; but it should be noted that 1577 belongs to the series of multiples of 19, which have important correspondences in the magical language. It is 83×19 , and since 83 is the sum of the Hebrew letters which are the initials of the names of the four Qabalistic "worlds," 1577 may be taken as a symbol of the manifesting power (חַיָּה, chavvah) at work through those worlds. The initials in question are: א, ב, ג, ד.

The list corresponding to the number 207 is as follows:

207

Adon Olahm. Lord of the Universe.

אֵדוֹן עוֹלָם

The purport of this is similar to that of אֵדוֹן in the list under 61. Notice that אֵין סוֹף, Soph, which means "limit" or "boundary" (so that אֵין סוֹף means No Limit) is equivalent in number to עוֹלָם, which signifies primarily, "hidden times, time long past," but has also the same meanings as the Greek word αἰών, aeon, the Latin *mundus*, and the English world. Here we translate it "universe," the better to indicate the whole cycle of manifestation as a space-time continuum.

Light.

אוֹר

Fire, flame, enlightenment.

אֵוֹר

The two pronunciations above are from the Hebrew dictionary. אוֹר is the way the word for light is pointed in Genesis 1. The same letters with different vowel-pointings, spell the Hebrew for East, as the place of dawn, and for the place-name Ur, where Abraham was born. THAT which in itself is NO-THING, THAT which in extent is אֵין סוֹף, or without boundaries, is LIGHT.

Barah. Primarily this verb means

בָּרָה

"to cut, to cut asunder," and as

such is the root of the noun בְּרִית,

meaning "covenant." It also signifies

"to select, to choose, to make manifest."

Thus it indicates אֵין סוֹף, the Limitless,

as the source of a division within itself,

by means of which the life-power becomes

manifest in a cycle of creative activity.

Ribah. To bring up, raise; to grow, increase.

רָבָה

Rabah. Much, exceedingly.

רַבָּה

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Gadar. As a verb, to wall in, to inclose;
Gadaer, gehder. A noun meaning wall, fence,
inclosure. The idea is that of boundary,
similar to the meaning of סוף, Soph. The
NO-THING itself is אין סוף, or Boundless:
but in order to manifest, it must establish
within itself a field of operation, an area
which is limited, or inclosed.

גָּדַר, גְּדָר

Habar. To cut, to cut up, to divide out.
This is the root of a noun which designates
an astrologer, one who divides the heavens.
The basic idea is that of the subdivision
of space, and it is allied in meaning to
what is suggested by חָבַר and סָף.

חָבַר

Zaqenim. The Elders (Psalm 107:32). This
term has a mystical significance in Qabalah.
It refers to the states of Being prior to
the Life-power's self-manifestation in a
cycle of creative activity.

זָקֵנִים

Reckoning the final ך as 600, the value of זָקֵנִים is 767. This is also the value
of the following:

767

Eth-shem Tetragrammaton. The essence,
אֵשֶׁת, of the name Tetragrammaton.
(Psalm 135:). Grammatically, אֵשֶׁת is
the sign of the accusative.

אֵשֶׁת יְהוָה

The Hebrew of "the world and they that
dwell therein," in Psalm 24:1. This
last pair of numeral correspondences
intimates that the mystical meaning of
זָקֵנִים has to do, not only with states
of Being prior to manifestation, but
also with the idea that whatever exists,
including the world and its inhabitants,
is actually a projection of the essence
designated by the "name" יְהוָה.

עַבְדְּ יְהוָה וְיֹשְׁבֵי כְהָ

Note also that 767 is one of the multiples of 13 (59 x 13), so important in
the Qabalah.

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Now we return to the Gematria of 207:

207

Zaqaq. To strain, to filter (as wine), to refine. Also applied to metals, and in relation to melted metals has the meaning of "to pour, to flow." Its relation to אֵין סוֹף has to do with the idea of the BOUNDLESS as the actual source of material for manifestation.

קצ"ז

Zare. A border, wreath, crown, collar, necklace. This is another noun which brings to the fore the same idea of limitation or circumscription which is part of the meaning of אֵין סוֹף, קֶרֶן and קֶרֶן.

זר

Rabah. (This word has already been given). To increase, to grow great, to multiply. With a different grammatical structure, וַיִּכְבֹּד, "and multiply," this is the verb used in the first Divine command recorded in Genesis 1:22. It intimates that the BOUNDLESS, אֵין סוֹף, is to be understood as a limitless power of growth and development.

רבה

Rahab. To be or become wide, large, spacious. This, of course, is the fundamental meaning of אֵין סוֹף, and needs no further comment. This word, with different vowel-points, means pride, arrogance, to be haughty. (Do not forget the pairs of opposites).

רחב

Raz. A mystery, a secret. This is the word used in Daniel 2:18, although the Aramaic form, רִזְזָא, appears there, in connection with the forgotten dream of Nebuchadnezzar. It is noteworthy that this dream itself has mystical interpretations, handed down for generations through the secret schools. These interpretations have to do with esoteric doctrines concerning both time and space.

רז

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THE THIRD VEIL: אֵין סוֹף אֹר

414

Ain Soph Aur. Limitless Light.

אֵין סוֹף אֹר

Observe that it is composed of words taken from the preceding list, so that it directly affirms that אֵין סוֹף and אֹר are identical, just as the identity of the values of the words suggest. אֵין סוֹף אֹר adds to 414, the value of:

אֵין סוֹף

Azoth. The Hebrew spelling of an alchemical term much used in the later Hermetic writings. It designates the First Matter, and that Matter is truly one and the same as אֵין סוֹף אֹר, Ain Soph Aur, the Limitless Light.

Ani Tetragrammaton elohi
Abraham abika. "I am Tetragrammaton, the God of Abraham, thy father."
(Genesis 28:13). The identity of numeration between this phrase and אֵין סוֹף אֹר intimates that, as it is written, "God is light, and in Him there is no darkness at all."

אֵנִי יְהוָה אֱלֹהֵי אַבְרָהָם אֲבִיךָ

hahgooth. Meditation, imagination, thought; musing, whispering.
(Psalm 49:3).

הַהֲגוּת

The identity with אֵין סוֹף אֹר reminds us of the doctrine of mentalism explained in TAROT FUNDAMENTALS, in the lesson on the High Priestess. Thus we speak of the result of meditation as being *enlightenment* or *illumination*. The human thought-process is one which makes use of light, and the "light of men" is also the Logos, or the WORD.

Maqowr chaim. The fountain of Life.
(Psalm 36:9). This verse reads:
"For with thee is the fountain of life (literally 'of lives'): in thy light we shall see light."

מַקוֹר חַיִּים

Ayin Tetragrammaton elyiraiyo. The eye of Tetragrammaton is on them that fear him (Psalm 33:18).

עַיִן יְהוָה אֵל-יִרְאָיו

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Sekhoq. Mirth, laughing (whether in pleasure or detraction).

קְהוֹק

This is the function attributed to the letter \aleph , and is therefore related to the 26th Path of Wisdom also. Here is one clue to the symbolism of the All-seeing Eye, or Eye of Tetragrammaton. *The Book of Tokens* says: "I utter myself by seeing." Seeing is a function of light, made manifest by the eye of man and other creatures.

When we see through appearances into reality, we laugh. Furthermore, the idea of mirth is included in the esoteric doctrine concerning creation. The universe is the *lila*, or play, of the Life-power. God takes pleasure in His creative activity and His fountain of life is a fountain of mirth, a fountain of joy. This may not be evident to those who accept appearances at face value; but the wise agree in proclaiming this doctrine. Remember \aleph means eye, visible surface; pointed thus, as a verb, (Pi) \aleph , to look carefully, search, investigate, to think over, deliberate. With the same pointing, as for the meaning eye, \aleph , it also means fountain.

The Sanskrit word *Lila* (Leela), "Play of the Gods," is more correctly *Lila of Brahm*. *Lila* is almost the equivalent of קְהוֹק. The idea is that God created from the exuberance of His inner feelings (as do all artists). He, like all artists, creates not only the pretty but also the ugly, not only heroes, but also clowns. He enjoys His cosmic play.

אֵין סוף אֵין, with the final \aleph and final \aleph reckoned as 700 and 800, adds up to 1784. We have no other Gematria for 1784.

After the three Veils comes the First Path. It corresponds fundamentally to the ideas you have learned to associate with the number 1. In addition, it is linked with the following:

THE FIRST PATH: קְרֹן

קְרֹן, means "Crown." This noun occurs three times in the Bible, all in the Book of Esther. In every instance, קְרֹן is combined with מְלֻכּוּת, *Malkuth*, the name of the tenth Sephirah, "Kingdom." Kether Malkuth is the "Crown of the Kingdom." It is the ruling, directive, originating principle of the Creative Order.

620 is the number corresponding to קְרֹן. By reduction it gives the Dominical Number, 8. By articulation it includes 0 as source, 2 as agency, and 6 as outcome. It presents also to the eye the 6 and 20 which are combined in 26, the number of הֵהָיָה, the Tetragrammaton.

620 not only reduces to 8, but is also a multiple of 4. It is $5 \times 4 \times 31$. As a multiple of 31, it expresses the power of אֵל, *El*, one of the Divine Names, the one particularly attributed to the fourth Sephirah, חֶסֶד, *Chesed*, Mercy or Beneficence. Thus Qabalists hold that the ruling principle designated by 1 and by the

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name Kether is a principle of good-will. This is the Primal Will-to-good which is mentioned in *The Pattern on the Trestleboard*, in the sentence numbered 1.

Words and phrases numbering 620 include:

620

דורית

Dorith. Generations. (This seems to be a special spelling of this word, as the plural of דור, masculine singular, as given in the Hebrew dictionary is דורים, masculine plural, and דורות, feminine plural. דור signifies a revolution of time, an age, an aeon).

Chokmah, Binah and Da'ath. Wisdom, Understanding and Knowledge. Of these, the first two are the Sephiroth numbered 2 and 3, and Da'ath, Knowledge, is said to be the union of Chokmah and Binah. Thus Da'ath is a sort of reflection of Kether, and Kether is here shown as that which, in itself, is the potency of Wisdom, Understanding and Knowledge. For Kether is the seed of the Tree of Life, and whatever emanates from the Crown is in the Crown prior to emanating therefrom.

חכמה בינה ודעת

Karath. To cut off, to make a covenant. In Psalm 105:9 we read: אשר כרת את-אברהם, "The covenant which He made with Abraham."

כרת

This word alludes to the cutting of victims offered for sacrifice when a covenant is made. It refers also to the Hebrew covenant of circumcision. Again, it is related to Kether, because the basic notion related to the number 1 and to Kether is that of separation, of the specialization of the indefinite 0 in a POINT, at which manifestation begins.

Zuri Shaddai. "Rock of the Almighty."

צורי שדי

Nathib. A path, road, way. This noun includes, as does its English translation, the idea of action, or method. The Ruling Principle is the beginning of a methodical process, the initial POINT whence proceeds a line, or course of conduct, behavior, or performance.

(fem. נתיבה)mas. נתיב

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Zaphenath. Part of the name Pharo
gave Jospheh.

זפנת

In Genesis 41:45, these letters form the first part of the compound name given by Pharo to Joseph. According to prominent Hebrew scholars, this is a Hebrew transliteration of an Egyptian noun meaning "Savior," and refers to the salvation of the Egyptians from famine.

The whole name given to Joseph (זפנת פנאח, Zaphenath-paneah) may therefore be properly translated, as it was by St. Jerome, *Savior of the world*, or in Latin, *salvator mundi*.

In Psalm 31:19 the same letters spell the verb, פנאח, translated "thou hast laid up," in reference to accumulated treasures of goodness. Thus the verb expresses the same kind of activity, accumulation, in recognition of which Joseph received his Egyptian name. Moreover, the essential idea is also that which is behind the Hebrew name הוסיף, Joseph, which signifies "addition," or "multiplication."

The bearing of this upon Kether is that the POINT, or 1, is actually a focus for the accumulated energy of the Limitless Light. It is a point at which diffused energy is concentrated, in order to set up a whirling motion.

Shawrim. The gates. The "gates"
are the various points of entrance
whereby the Limitless light projects
Itself into manifestation.

שערים

Qabalists speak sometimes of 50, and sometimes of 231, gates. Yet since the number 1 is the beginning of all manifestation, Kether is said to include the potency of all these gates.

"The wicked." (Psalm 1:1 and 4).

רשעים

μίτος. Thread. (A thread of the warp.)
The Greeks, however, used this word as
a euphemism for semen, as the link
between one generation and the next.

In Qabalistic doctrine as we shall see, Kether represents the idea which is designated in Hindu philosophy by the term *sutratma*, thread-soul.

τέλειος. Complete, ripe, perfect.

τέλειος is a Greek adjective, used in the New Testament (as in Matthew 5:48) in the sense of *full maturity*. Not absolute, but rather, relative, perfection is meant. And it very definitely includes the notion of mental maturity. Here we must remember that Kether is the goal of occult development. We are on the Way of Return, retracing the 32 Paths of Wisdom backward, from 32 to 1. To arrive psychologically at Kether is to reach the highest point in human attainment.

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1

Lesson 29

THE FIRST PATH: אָהַי

Two divine names are attributed to the first path: אָהַי, Hu and אֶהְיֶה, Eheyeh. The first of these adds to 12, the second to 21, so that both correspond essentially to 3, as explained in a previous lesson. To make this dictionary a unit in itself, which you may consult without having to look up the references in earlier lessons, we continue now with the Gematria of these two words:

12

Hu. (Sometimes Hoa, although Hu is the correct pronunciation according to the vowel-points.) The 3rd person singular pronoun "He." Refers to אֶהְיֶה (see 21) and to אֵלֶיךָ, (see 37).

אָהַי

Dagah. A fish (feminine singular noun). As a verb, same pointing: to move rapidly, to spawn, to become numerous, to multiply. Note the ideas combined: rapid movement and the development of seed or spawn.

דָּגָה

Vav (or Waw). A nail, hook, pin. Something to support something else which hangs from it. Name of the sixth Hebrew letter, ו. The association of ו with the sixth Sephirah intimates that the seed of the sixth Sephirah is already in the first.

וָו

γάζα.

Gaza, "treasury." The Greek dictionary gives "the royal treasure; riches." Refers to the first path as the source, whence all the riches of manifestation are drawn.

21

Eheyeh. Existence, Being. In the English of Exodus 3:15, Eheyeh is translated "I am."

אֶהְיֶה

Khezev. Vision, form, appearance. An Aramaic noun used in Daniel 4:17; Daniel 7:7; and Daniel 7:20. In relation to Kether, it intimates that what appears, however illusory the appearance may be, and however men may

קֶזֶב

Lesson 29

misinterpret it, is actually a manifestation of the *real* presence of Kether.

Yeho. (Perhaps "Ee-ah-oh,"?). The Divine Name which *The Book of Formation* mentions in connection with the six directions of space, sealed by the six permutations of its letters. (Note that the final ה, which is assigned to Malkuth, in יהוה, is not used.)

יהו

in (Latin). A preposition signifying active movement *into*, and also mere presence *within*.

It refers to Kether, because the initial concentration of the Limitless Light into the Small Point of Kether is a movement toward a center *within* the boundless expanse of Pure Being. The whole field of cosmic manifestation is held by all schools of Ageless Wisdom to be *within* that expanse. Consequently, any point in space may be identified as that inner center. Hence the point within man's life to which he refers when he says "I," must be identical with the Central Reality of the universe. (See under יהוה, in the paragraph following.)

37

Yekhidah. The feminine of יהיד. Both mean alone, solitary, indivisible.

יהידה

This is the only SELF, of which all "selves," or Egos, are reflections or rays. To it belongs the name יהוה, Eheyeh. It is the "I am" of Macroprosopus, the Great Countenance, as distinguished from the Ego which is its ray or reflection. The latter is seated in Microprosopus, the Lesser Countenance, which is Tiphareth, the sixth Sephirah.

Here it may be of interest to note that the number 37 itself is the sum of the squares of 1 and 6, or 1 plus 36. Thus its basic numeral properties are a combination of the powers of 1, or Kether, with those of 6, or Tiphareth.

Uwl. As a masculine noun, strength, physical power. As an adjective, powerful, strong. From a root meaning "to twist." Sometimes used as a noun to designate the human body (as being rolled together). In 2 Kings 24:15 and Psalm 73:4, it is translated "strength" or "might."

לחזק

Aelloo. "These." הללו "If."

אללו

Lesson 29

Alah. A form of a Chaldee name of God.
Compare this with the Arabic Allah.

אלה

Aelloo אלו, "these," when pointed אליו may be translated "if, but." As a particle this Chaldee word may be translated "lo, behold." Thus it is linked to the idea of appearance suggested by לו, khesev. As a conjunction, the word means "if," suggesting conditional existence. The Rabbinical writers employ it to convey the idea expressed by the English pronoun "these," and this relates to the multiplicity of conditional existence.

Balah. A primitive Hebrew root meaning "to palpitate," hence, to trouble, as when we say, "The waters were troubled." From this basic idea are derived two opposite meanings: (1) to wear out, to decay; (2) to spend time; to be prolonged; to use, to enjoy.

בלה

Gadal. A primitive root which, like גדל, signifies primarily "to twist." It has a great variety of meanings as a verb depending on the context; but like גדל, these meanings always imply power, and also size and weight. This idea of magnitude is more definitely expressed by the feminine noun גדולה, Gedulah, one of the names of the fourth Sephirah, usually translated "magnificence." As a verb: to grow, to be great; to twist, plait. As a masculine noun, גדל, godel: greatness, magnitude; magnificence; pride, haughtiness.

גדל

Sight		ה
Hearing	The Self is a Focus	ו
Smell	of the 5 Tattvas, or	ז
Taste	subtle principles	ח
Touch	of sensation.	ט

ה

ו

ז

ח

ט

ה, ו, ז, ח, ט, the five letters of the Hebrew alphabet to which the five senses are attributed. This is a hint that the SELF is a focus of what the Hindus call the Tattvas, or subtle principles of sensation.

Zal. Profuse, lavish. An intimation of the wealth of power centered in Kether. Indeed, זל FE, Tat Zal, Profuse Giver, is one of the names of the first Sephirah.

זל

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37 (continued).

Kebooddah. Glorious. (Psalm 45:13).

קְבוֹדָה

In Psalm 45:13 it is written קְבוֹדָה-לִּלְכָּהּ, "all-glorious," "The king's daughter is all glorious within." Qabalists refer קְבוֹדָה more particularly to Malkuth, the 10th Sephirah. Yet here we must remember the dictum, "Kether is in Malkuth, and Malkuth is in Kether, but after another manner." This is akin to the Hermetic axiom: "That which is below is as that which is above, and that which is above is as that which is below." The root meaning of קְבוֹדָה, kebooddah, is ponderability, or weight, i.e., that which is manifest as gravitation. Here is a clue to a great secret of practical occultism. Einstein comes near it in his later theories; but at present writing the practical application has not yet become a part of official exoteric science.

Lahat. A blaze, a flame. Also, magic or enchantment.

לַהֲט

Readers who seek more light here will do well to lay out Keys 11, 4 and 8 as a Tarot commentary on the word. The same treatment of קְבוֹדָה, with Keys 10, 1, 5, 3, 4, should also prove valuable in evoking from within (and from above) what your real SELF already knows concerning the great secret we have mentioned.

Laz. Diversion of force. The same letters as those of לַ. Thus לַ is the sequence of Keys 11, and 6, and לַ is the sequence 6, 11.

לַז

ἡ ἀρκη The Greek for "the ark."

It refers to the ark of bulrushes mentioned in Exodus 2:3, as the means of preserving the life of Moses. There is a relation between this ark and the ark of Noah. Both suggest the preservation of life, and the transition from one cycle of the Life-power's manifestation to another. These ideas are related to the first Sephirah, because any point of beginning, within the eternal Being of the Limitless ONE, must be a point also of continuation. "Beginning" and "end" are purely relative terms, and whatever we choose to think of as the beginning of a cycle must be also a point upon which converge all the consequences of whatever cycles may have preceded the one to which our "beginning" refers. Every cycle is a development of cycles which preceded it. Consequently the point of "beginning" is really a point of transition from relative quiescence to a period of relative activity. Thus the point of "beginning" is symbolized as an ark.

linea Line, boundary, limit, goal. This Latin noun is equivalent in meaning to the Hebrew לֶךְ, qav, and is sometimes employed to translate the latter in the Vulgate, the Latin Bible (St. Jerome).

37 (continued))

Not, nothing. Compare with the meaning of אָבֵל, abel, given below.

הכל

Our affiliates should pay particular attention to this word, used in the writings of Latin alchemists to denote precisely what is also indicated by the STONE, or זלז . Here note that 37 is the number of degrees in the angle formed by the ascending hypotenuse and base of the Pythagorean triangle, while 53 degrees measure the angle formed by the hypotenuse and the descending vertical line of three units. Thus 37 and 53 are complementary in this triangle, as are *panacea* (or חַבְל , Abel) and זלז , Ehben.

Tu. Thou. Second person personal pronoun.
The clue is: "Thou are *That*."

vas Vase. Another alchemical term. We read often in alchemical books descriptions of the "vase of art." The *vas* is *tu*, and *tu* is also תִּינָה.

37 is multiplied into many names and epithets of Jesus Christ. In the New Testament Jesus called himself "Son of man," ὁ υἱὸς τοῦ ἀνθρώπου, 37 times.

157

This is the number of the name of the First Path, which may be translated "Admirable," or "Wonderful," or "Hidden." The word is מְעֵלֶה, mopeleh. Its Gematria includes:

Nimdoomi Chammah. The setting of the sun. ᑎᓂᑦᑯᓂᓂ ᑕᓱᓄᓄᓄ

This is a hint that the "beginning" of one cycle is also the "end" of another. "End and beginning are one." The Qabalists knew, long before Copernicus made the knowledge public, that the earth is a globe, and that sunrise and sunset are only appearances.

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To modern, superficial minds, this word, **הַלֵּל**, may seem out of key, compared to others in the list. It would have been understood by Jacob Boehme, who wrote:

"The eternal Triune God created all things by and through the eternal Word out of His own self, namely, out of His two aspects or qualities; out of eternal nature, the fury or wrath, and out of His love; by means of which the wrath or 'nature' was pacified. Thus He created them and caused them to enter into existence."

And again:

"The wrath (the fire) is the root of all things and the origin of all life. In it is the cause of all strength and power, and from it are issuing all wonders. (Note the connection between *wrath* and *wonder*.) Without that fire there would be no consciousness, but everywhere a mere nothing."

הַלֵּל is one of the alchemical names of the RED STONE, also called **אֶדֶם**, etc. It is also called Ram, Mars (Red fire, red sulphur, etc.)

Neqaebah. Female, "Yoni."

יָוֵה

Here is a reminder that behind all masculine representations of the Life-power is hidden the feminine aspect also. The feminine aspect is the "nature" which Boehme calls the *wrath* or fire-spirit.

Nizzak. To suffer loss.

נִזָּק

This is a reference to the apparent self-privation which is involved in the Life-power's act of beginning a cycle of manifestation. Why the Perfect should enter into the limitations of the manifest is beyond human reason. It is of this apparent self-immolation that the Bible speaks when it mentions the "Lamb, slain from the foundation of the world."

matrix corpus. Mold of the body, or, womb of
of the body. This term is used in
The Secret Symbols of the Rosicrucians.
It refers to the First Path as the
womb of forms, containing the arche-
typal molds or patterns of all forms
of embodied existence.

Quint Essentia. Quintessence.

This unusual spelling is also from *Secret Symbols*, page 27. In the magical language, it is intended to inform us that the alchemical quintessence, which is one with the STONE, is none other than the true SELF, seated in Kether. The whole work of the Inner School is aimed at enabling us to discover, at first hand, our identity with that Fifth Essence, which is Yekhidah and Kether.

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1032

Tzedek ve-shalom nashaqoo.
 "Righteousness and peace have
 kissed each other." (Psalm 85:10).

צדק ושלום נשקו

Rashith ha-galgaliim. The beginning
 of the whirlings.

ראשית הגלגלים

"The beginning of the whirlings" or Sphere of the First Motion. This is the technical Qabalistic term indicating the idea that Kether is the beginning of all activity, and showing also that the nature of that activity is whirling or twisting. (Compare this idea with the basic meanings of ל' and ל' under 37.)

The connection between this term and the phrase from Psalm 85 receives an extended commentary in certain Qabalistic writings. The word צדק, translated as "righteousness," is also the name of the planet Jupiter, in Qabalistic books. Its quality is expansion, and in the word Kether, that quality is designated by the letter כ, to which Jupiter is attributed. שלום, shalom, translated "peace" in Psalm 85, is a noun having many shades of meaning. Basically, it conveys the idea of completeness, or of fulness. Hence, because what is full or complete has reached the limit of growth or development, שלום carries with it the notion of the end or limit of a cycle. To a Qabalist, therefore, the letter ת, which is the last in the Hebrew alphabet, is associated with the basic meaning of shalom. ת is the letter of Saturn, and it is also the second letter of Kether. In Qabalistic doctrine, therefore, to say "Righteousness and peace have kissed" is to put into poetic form precisely what is meant by the first two letters of Kether. It is to say: Expansion and contraction, complementary opposites are combined in the "beginning of the whirling motion" which originates in Kether.

Torath Tetragrammaton. "The law of the Lord." תורת יהוה
 Psalm 19:7).

This is the law which, according to the very next word in the Psalm cited, is "perfect." The word translated "perfect" is תמימה, temimah, and it may be analyzed Qabalistically into three parts:

- ת, tav, the final letter of the Hebrew alphabet;
- מ, the name of the letter מ;
- ה, the fifth Hebrew letter.

So analyzed, the word suggests limitation, ת, reflection, מ, and definition, ה. Thus it may be represented by the Tarot Keys 21, 12 and 5, whose numbers, added, and reduced to bring them within the compass of the Tarot numerals, give 38, reducing to 11, the number of Justice, a Key that certainly sums up symbolically the perfection of the Law of Tetragrammaton.

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The Law of Tetragrammaton is the law which brings about the harmonious balance, or equilibration, of opposite but complementary forces. It is the law of correlated expansion and contraction whereby motion is initiated.

The consequence of this motion is radiation, represented in Kether, כֶּתֶר, by the letter ך, Resh, which ends the word. It diffuses the concentrated energy of the Limitless Light throughout the entire system of emanations from Kether to Malkuth. This is the "extension of light." As we have suggested, it has to do with weight, or gravitation.

Note that the number 1032 combines 10 and 32, so that it suggests both the 10 Sephiroth and the 32 Paths of Wisdom.

"And Thy law." (Psalm 119:14, ד).

וְתוֹרָתְךָ

"And he sent forth the raven."
(Genesis 8:7). Remember this
word raven.

וַיִּשְׁלַח אֶת הָעֹרֵב

The two quotations given above both add to 1032. Note that each of them begins with the connective ך. It is permissible to subtract the value of the ך from the total value, 1032, and delete the initial ך. This will give the value 1026, which you will note is 10×26 , or $10 \times$ י״ו. Enter the new quotation under 1026. You will find it a good practice to inclose the initial connective ך in parentheses, ך() when you are omitting its value, 6, from the total value of the word, or phrase. In this way you will have an extra entry for the dictionary of the magical language you are now compiling.

Next week The Second Path, כֶּתֶם, will be considered.

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THE SECOND PATH: חֲכָמָה

The name of the second Sephirah is Chokmah, חֲכָמָה, meaning Wisdom. The value of this is 73, with the following Gematria:

73

Abikem. "Your father."

אבִּיכֶם

In Isaiah 51:2 this refers to Abraham, and on this account, some Qabalists refer Chokmah to that patriarch. But the word אבִּיכֶם is also a link between Chokmah and another Qabalistic name for the number 3, which is אב, father. Refer back to the Gematria under the number 3.

Gawmal. As a verb, to bring to an end or limit; to ripen, to become ripe; to give according to desert; to reward, to recompense, to benefit.

גמל

Gawmal, masculine noun, camel.

גמל

As a feminine noun, Gimmel, the letter-name for ג, corresponding to the High Priestess in Tarot. (See the Gematria of the 13th Path of Wisdom, for further development.)

גמל

The High Priestess, which bears the number of Chokmah, 2, is said to represent the Lesser Chokmah, or the feminine aspect of the Cosmic Wisdom. It typifies Wisdom as the mental reflection of all that the Life-power is essentially, in perfect self-recollection and self-knowledge.

Khasah. To seek protection, to take refuge, to trust.

חסה

Yom tob. A day of feast; literally, "day of good."

יום טוב

Kachmah. A term used in Qabalah to designate the "power of formation," or the special activity associated with the world of formation, Yetzirah.

כחמה

Note that כחמה is spelled with the same letters as חֲכָמָה, Chokmah, in another order. Literally, it means "power or substance (כח, also spelled כוֹחַ) of Mah (מה) (or Maw)," which is to say, "Power or substance of What?" For the Hebrew word מה, Mah, is an interrogative particle. It implies that Kachmah is a power whose essential nature is open to question, or unknown. Yet not altogether unknown,

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because מן, Mah, is the secret name of the world of formation, and since its value is 45, Qabalists understand that this unknown power is MAN, or מן, which is also 45. What is here expressed to a mind trained in Qabalistic thinking, is that however unknown may be the essential nature of the power at work in formation, it is a power distinctly human. The object of quest in occult science is the true nature of MAN. It is because we do not know the meaning of MAN that we find ourselves in difficulties. Thus, of the greatest of all Sons of Wisdom it is written: "He knew what was in man." In that knowledge lay the secret of his power.

charitas. Charity.

We find this in *Secret Symbols*, page 51, even though it is not the commoner spelling. Its connection with Wisdom should be obvious, for practical wisdom invariably expresses itself in works of charitable service, and also in that mental attitude of acceptance mentioned by Lincoln: "Charity for all, malice toward none."

Columba alba. White Dove. This is from the *Chemical Marriage of Christian Rosenkreutz*, and occurs also in many other alchemical works. See also the symbolism of the shield of the Empress in the Taret.

15

(Before continuing with the Gematria of 15, here is another meaning of Chokmah, as revealed in the Hebrew dictionary: pointed חכמה it means "a wise woman, skillful woman; midwife." Remember Chokmah is feminine to Kether. File this in your subconsciousness.)

The Divine Name attributed to the second Sephirah is יה, Yah (or Jah), the short form of Tetragrammaton, used principally in poetry. Its Gematria includes:

Abib. The month of Exodus and
Passover. Its literal meaning
is "blossom," or "ear (of grain)."
As the month of "coming forth" from
the symbolic darkness of Egypt, it
corresponds to Chokmah, as the first
projection from Kether. (אֶבִּיב,
the month Nisan, יָסֵד, the first
month of the Jewish calendar, cor-
responding to March-April).

אֶבִּיב

Aid. Misery, distress; vapor, steam.
As a Mishnaic or Talmudic word, it
means "a heathen festival."

אֵיד

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Ga'ayah. Elevation, majesty; also in a bad sense, arrogance, haughtiness.
Gayvah. A feminine noun. Back, body, pride. (From the Hebrew dictionary.)

גא'נה

גנה

Hod. Splendor. The name of the eighth Sephirah. From a Hebrew root derived from a noun designating the female breast; thus expressing ideas of nourishment, satisfaction of hunger.

הוד

Hod is the *Sphere* of Mercury, not Mercury itself; the *Sphere of the human intellect*. (This observation is inserted by the typist.)

Equivalents in the Pantheon of Egypt: Thoth;
Equivalent in the Pantheon of Chaldea: Nebo;
Equivalent in the Pantheon of Greece: Hermes;
Equivalent in the Pantheon of Rome: Mercury.

The number 15 is the theosophical extension of the numbers from 0 to 5, and this indicates that Hod represents the full expression of the number 5. On the Tree of Life these powers are those of Geburah. (Paul Case gave a clue when he hinted in one of the early lessons, that Hod is really the *Sun*, and Tiphareth is really *Mercury*.)

In Hod, the power of definition begins the word (ה, the definite article, the.) ה is then followed by ו and ל. ו is the conjunction "and." ל represents transition or passage, because its name is "door." Again ו is related to intuition and ל to imagination. Thus the letters of ולו represent reason, ה, intuition, ו, and imagination, ל. This word ולו is therefore properly applied to the 8th Sephirah, Sphere of Mercury, and seat of the personal intellectual consciousness. Our personal intellectual activity begins with observations which lead to definitions, represented by ה. It works out systems of classifications, involving various links of relationship, ו, and there is more of intuition in the formation of such systems than most of us realize. This elaboration of definition into linked systems results in the development of new images, ל.

Zobe. A verb meaning to flow (as water); to gush; to melt. As a noun, this word is used to designate the menstrual flux of women.

זוב

In Roman numerals 15 is XV. X and V are the last two letters of the word L.V.X. L.V.X. designates the ONE FORCE we concentrate by acts of attention. XV is L.V.X. minus the L. L is ל (which means "to instruct," when used as a verb, and "ox-goad," when used as a noun. The letter-name is what is meant here.) L.V.X. minus L suggests

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the absence of the equilibrating, directive power symbolized by Key 11. Key 15, The Devil, represents the One Force, as it operates apart from human knowledge (ל, דל, as a verb), and human direction (דל as a noun). Yet XV. is composed of the numbers X and V, X for 10, the Wheel of Fortune, the world of objective appearances, and V, 5, the principle of consciousness.

23

This is the number of חַיָּה, Chaiah, the Life-force, which is that part of the constitution of man specially attributed to Chokmah. This attribution sheds further light on what is meant by Kachmah, the power of formation.

Desire, hunger, appetite for.

אָהַב

Desire is the binding cord. Life, wrongly interpreted, is the thing desired. When that false desire is removed, Babylon falls. Then all the evil connotations are changed, and the joy of the Lord is manifested.

Zakhakh. To be removed, be displaced;
be agitated.

זָחַח

Khedvah. Rejoicing, gladness, joy.

חֵדְוָה

Khoot. As a masculine noun, thread,
line, cord; sinew. To string together,
to join. A measuring tape. The idea
here is like that expressed by the
Sanskrit noun *sutratma*, thread-soul.
The *sutratma* is a line, or ray, of the
Life-power's out-flowing influence,
which serves as a link of connection
between successive lives.

חֹוֹט

Yehagah. "He meditates."

יְהַגָּה

This is one of many hints that the Life-force which serves as the connecting thread from one incarnation to another is actually mental in its essence. God thinks the world into being, and the life-force is the activity of His unbroken meditation, which continues throughout the duration of a cosmic cycle.

262

The special title of the Second Path is the Illuminating Intelligence. "Illuminating" is מְזוּהָר, *mazohiyar*. Note that it definitely suggests radiance. "The light in Chokmah is the original light of Kether, considered as the source of illumination for everything below it on the Tree of Life. Chokmah is said to be

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the Kether in Briah, the Creative World.

Aaron. "Lofty." The name of Moses' brother and spokesman.

אֶהְרֹן

Khadarim. Secret places. (Proverbs 24:4).

סִתְרוֹת

Ayin be-ayin. "Eye to eye."
(Numbers 14:4, and Isaiah 52:8).
The Zohar says this means the perception of those who "see" God when they are filled with the Spirit of Wisdom,
רוּחַ חֵכֶמָה.

עֵין בְּעֵין

536

This is the number of מַסְלֹת, Masloth, a Hebrew word meaning literally "highways," or "roads," Qabalists apply it to Chokmah as the Sphere of the Fixed Stars, or Sphere of the Zodiac.

Combining this with the idea that Chokmah is the seat of the life-force in man, we come to the conclusion that whatever the life-force may be in itself, Qabalists identify it with the radiant energy which streams from suns, or stars.

Thus it is something by no means wholly metaphysical, however far beyond the limits of the physical plane we may be able to trace its path. The life-force, which is the power of formation, is the same force which pours itself out from suns innumerable. For us, it is primarily the radiant energy of our sun; but scientists engaged in the investigation of the cosmic rays, and other forms of radiation, are beginning to realize that every man is actually a focal point on whom converge many forms of radiant energy which were unknown only a few years ago. It is beginning to be understood that human vitality is directly related to these forms of radiation, known and unknown. When Eliphas Levi, trained by the Inner School, wrote that the "astral light" is the instrument of life, and collects at living centers, he anticipated modern discoveries by almost a century.

Chawkmath ha-medidah. Geometry.

חֵכֶמַת הַמִּדָּה

A white cloak.

שָׁרֵית לְבָנָה

Meqom-saphir. The place of sapphires.

מְקוֹם סַפִּיר

"The stones of it are the place of sapphires, and it hath dust of gold." See Job 28:6. In the passage cited the phrase translated the "stones of it" is אֲבָנֶיהָ which Qabalists break down into אֶבֶן יָהּ, Ehben Yah. As יָהּ, Yah, is the special Divine Name attributed to Chokmah, and אֶבֶן expresses the union of אָב, the Father, and בֶּן, the Son, or the union of Chokmah and Tiphareth, אֶבֶן יָהּ is the verbal symbol

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of that union.

Here it should be remembered that because Chokmah is the Sphere of the Fixed Stars, Chokmah is the greater whole that includes the special Sphere of the Sun, of Tiphareth, inasmuch as the sun is one of the fixed stars.

Beth-Eden. House of Eden.

בית-עדן

This is found in Amos 1:5, and is to be understood mystically as a reference to the garden mentioned in Genesis as being the first abode of humanity.

Olahm ha-assiah. The World of Assiah.

עולם העשייה

This is the Qabalistic name for the material world. The commentary on this is the statement in Proverbs 3:19, יְהוָה בְּחִכְמָה יָסַד אֶרֶץ, Tetragrammaton be-chokmah yasad eretz. Tetragrammaton by (or, in) wisdom hath founded the earth. The value of this phrase is 466, which is the value of יוֹד spelled in plenitude: יוֹד-וָאוֹ-וָהוּא; and the letter ' is assigned to Chokmah as the first letter of Tetragrammaton.

What is indicated is that what we think of as the material world has its actual substance, or basis, in the radiant energy of Chokmah. Our personal life-force is one form of that energy. The physical things surrounding us are other aspects of the same energy.

The World of Assiah, the Material World, or the world of action, is called also the world of SHELLS, עוֹלָם הַקְלִיפּוֹת (the feminine singular is קְלִיפָה, "peeling, scaling,"), is the world of matter, made up of the grosser elements of the other three worlds. In it is also the abode of the evil spirits, which are called the "shells" by the Qabalah, קְלִיפּוֹת, Qlipoth, the material shells.

Shiyr-Tetragrammaton. The Song of Tetragrammaton. (Psalm 137:4, and 2nd Chronicles 29:27.) All manifestation is vibration. The universe is the "Song of Tetragrammaton."

שִׁיר-יְהוָה

"How shall we sing the Lord's song in a strange land?" is the full expression in Psalm 137:4. "In a strange land" is עַל אֲדָמַת נָכָר.

נָכָר, strange, is 270 and is equivalent to רָע. רָע is the evil that the eye, ע, sees under the Sun, נ. נָכָר is from a verbal root meaning to distinguish differences. By Tarot, Keys 13, 10 and 19. That is the appearance of endless mutation, the turning wheel of change, the appearance of limitation (wall in Key 19.) But when the wheel becomes the fairy-ring (under foot, viz. understood) then the land is no longer strange.

Do not be content with a single reading of this lesson.

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Full comprehension of the magical language, like full comprehension of any other tongue, takes time, and the time must be devoted to actual use of the language. Because this whole system of expression is the invention of supremely wise minds, and has had a gradual development through many centuries, the language itself is a means of evoking thought.

Your part is to pay attention to the words, considering the links of meaning which bind together the words and phrases in each group. The links are there. Look for them and you will find them. When you do begin to discover them, you will realize that you are growing in understanding. Flash after flash of insight, leading to practical grasp of principles reserved for the persevering, will be your sure reward.

THE THIRD PATH: תִּבְיָה

תִּבְיָה, Binah, Understanding, is the name of the third path. 67 is its value:

67

Zahlal. To shake, to tremble, to quake.
(K) To be a glutton, to be vile.

זלל

The root-idea is that of vibration, and has a direct bearing on the occult meaning of Binah. The same verb also means to pour out, to shake out. From this comes the notion of prodigality and waste attaching to this word in some contexts.

It applies to the third Sephirah, in the scale of descending influence, or involution, as a step downward from the high perfection of Kether. In one sense the involutionary side of the creative process is a departure from the unalloyed purity of the Absolute. To manifest at all, the limitless must enter into conditions of apparent restriction.

This is implied in the root-idea of vibration, as the basis of the Life-power's self-expression. Vibration is alternating activity, and the vibratory pitch of anything represents certain fixed limits.

Khahnat. To spice (food); to embalm (a body);
to ripen (as fruit, because ripeness and
flavor go together).

חנן

All these shades of meaning apply to Binah, because Understanding is what gives spice to man's experience. Again, Understanding is a preservative, and the third Sephirah has to do with the preservation of a body of wisdom, inherited from the past. This is what is meant by the "body" of Christian Rosencreutz, "a fair and worthy body, whole and unconsumed," that was found in a sepulchre described as being "a compendium of the whole universe."

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Finally, the third path has to do with the perfecting of the human personality. It is related to final mastery of the physical organism. Thus the idea of *ripening* belongs here.

Zain. (The Hebrew dictionary gives Zayin as the pronunciation.) A sword, a weapon. The name of the seventh Hebrew letter, ז, symbolized in Tarot by Key 6.

ז'ז'

The root-meaning of ז'ז' has to do with discrimination, and Understanding is the ripened fruit of discrimination. A more extended discussion of this will be found in the explanation of the Gematria of the 17th Path of Wisdom.

Nahgiyd. Leader, Ruler; Prince, Noble.

נ'נ'

Literally "he who is at the front." (Daniel 9:25). The esoteric Hebrew name for the Rosicrucian Grade of Magister Templi (Master of the Temple), corresponding to Binah.

Jesus. The Latin spelling of Yeshua. It should be remembered that this name is applied in Christian esotericism to the "Son" (See below).

Natura. Nature. In our common speech we say "Mother Nature" (See below).

Unus. One alone; sole, single.

42

This is the number of מן, called Ama, but according to the vowel-points given in the Hebrew dictionary, should be pronounced Immah. This is an Aramaic word for Mother. Qabalistically it means "the Dark Mother," or the Unfertilized Mother. (Note that there is no ' in this maternal name as there is in מן'). This aspect of Binah is what is described in the first Stanza of Dzyan as follows:

"The Eternal Parent, wrapped in her ever invisible robes, had slumbered once again for seven eternities,"

The Gematria of 42 includes:

Eloah. A Name of God. (Job 19:26).
From the same root as אלהים, Elohim,
the particular Divine Name of Binah.

אלה

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Beliy. As a preposition, "without;
no, not." As a noun, "failure, destruction."
Compare with לל. The third path is the
seat of the privative, or restrictive, power.
By this all separation is brought about.

ל'ל

Khahdal. As a verb, to cease, to desist, to
come to an end. As a noun, לל, cessation,
This World; the place of rest; the abode of
the dead. As an adjective, לל, forbearing,
lacking; ceasing; transient. Translated
"frail" in the Authorized Version of Psalm
39:4. In the Jewish translation of the
Massoretic text, לל is translated "short-lived."
Compare this with the meaning of ללל.
ללל-לל, "how short lived" is the actual
wording in the Hebrew text. Hyphenated words
are treated usually as one word; so file this
under the appropriate number, remembering that
לל is the number 45.

ללל

Kheled. The same letters as ללל, in another
order. Duration of life; world; transient.

ללל

The root-meaning appears to be: what glides swiftly, what is transient. Used
as a noun for "life," (Psalm 89:47), considered as being fleeting and ephemeral.
Again in Psalm 89:47, there is the combination ללל-לל. Kheled is also a special
designation for the "Earth" of Malkuth. It refers to the world of man, including
his terrestrial environment, as being essentially transitory, as undergoing eternal
change.

chaos. A word borrowed by the Romans from the
Greeks, for whom it meant "a yawning gulf."

In Latin *chaos* is associated with the ideas of boundless space and darkness.
It designates the confused, formless, primitive mass out of which the universe
was made. It is the Great Abyss of Darkness; and it is because the idea of darkness
is related to Binah that the third Sephirah is colored black in our symbolic scale.
Note, however, that *chaos* is the primary state of *natura*.

liber. A book, a rescript; a decree. These
ideas refer also to *natura*, the "one
book" mentioned by the Rosicrucians. In
Tarot, the Book of Nature is the scroll
of the High Priestess.

luna. The moon. This also connects with the
High Priestess, who is the Dark and

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terrible Mother, Hekate, goddess of the underworld, which is the abode of the dead. This world is כַּדֵּל, Khedel. In later alchemical and heraldic use, luna denotes the metal silver.

52

This is the number of מִלְכָּה, Aima, the Supernal Mother, fertilized into productivity by the influx of the life-force from Chokmah. It is formed from מִלְכָּה, the name of the Dark Mother, by introducing the paternal (and phallic) ' between the N and D of מִלְכָּה. Aima is the aspect of Binah symbolized in Tarot by the Empress.

The Gematria of 52 includes:

Aba ve-ama. Father and mother.
Qabalists designate by this the union of Wisdom, aba, and Understanding, ama.

אבא ואמא

Behemah. Animal, beast. This is the feminine singular of the more familiar בְּהֵמָה, Behemoth.

בְּהֵמָה

Behemah applies to the larger land quadrupeds, as distinguished from birds and reptiles. It points to Binah as the source of the organic life of the various forms of animal creation below the human level, from which the human organism is evolved.

Ba-kol. From all, among all, "in all things" (Genesis 24:1).

בְּכָל

Ben. Son.

בֶּן

יָד is the special designation of Tiphareth, the sixth Sephirah. It is also the name of the "secret nature" of Yetzirah, יֵצִיר, the formative world, which is symbolized by the Magician's sword. The sword, being יָד, Zain, is also a symbol for the third path, because יָד and יָדִי are numerically equivalent.

Zammah. More correctly, Zimmah.
Thought, plan, purpose; evil device, wickedness; idolatry, incest.

זָמָה

In some Biblical passages this noun has a good sense, in others a bad one. In itself, therefore, it is neutral. "Bad" and "good" have to do with the objectives of planning and thinking. They cannot be applied to thought-force itself.

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This word is probably the same as the first two of the five mysterious words mentioned by Jesus in *The Pistis Sophia*, Chapter 10. The five words are:

"Zamma zama ozza rachama ozai." ζαμα ζαμα ωζα ραχαμα ωζαι .

They are probably a Greek transliteration of: חַיַּיִם חַיַּיִם חַיַּיִם חַיַּיִם חַיַּיִם (the vowel-points are supplied by the typist from the Hebrew dictionary and may not be accurate according to Hebrew grammar). This may be translated: "Thought, thought, the power of the womb (or matrix) of the strength of Yah." The "strength of Yah" (חַיַּיִם) is the life-force seated in the second Sephirah, to which the Divine Name חַיַּיִם, Yah, is attributed. The womb or matrix of that power is Binah, the Great Mother. In Binah, the life-force is specialized as the *thought force* active in Neshama, the Intuition. (See under 395).

- αἷμα. Haima. Blood. The letters, however, are the Greek equivalents of those which spell חַיַּיִם, Aima, the Supernal Mother, in Hebrew.
- Μαῖα. Maia, the mother of Hermes. Maya is also the name of the mother of Gautama, the Buddha. Maya is likewise the "mysterious power," of which Krishna declares: "My Maya is the great womb into which I cast the seed: from this is the birth of all creatures."
- gratia. Agreeableness, esteem, favor, grace, loveliness. The word used in the account of the angel's words to Mary (Luke 1:28): *Ave, gratia plena; Dominus tecum; benedicta tu in mulieribus*. Literally, "Hail, full of grace; the Lord is with thee; blessed art thou among women." Here is a key to much of the esoteric doctrine of the Gospels.
- sancta. (Feminine). Sacred, pure holy. Directly connected with the third Path of Wisdom, which is named the Sanctifying Intelligence.

In the Qabalistic account of the Thirty-two Paths, we read that the third Path has its roots in חַיַּיִם, ammekah (immekah). A literal translation of the Hebrew text is: "Its roots are thy mother," It is included in the list of Gematria related to

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י'ם. Review that list, and consider its relation to Binah, the Great Mother, the source of all personal existence. One of the most important correspondences is 'י, the first person singular pronoun. Another is יי, Lord.

The Divine Name attributed to the third Path is אלהים, Elohim. This is the creative and formative Name, used in the first chapter of Genesis. Its value is 86. Review the Gematria under 86 which you have been given.

199

The third Path is also termed "the creation of faith," or "the firmness of faith." The Hebrew is אמון אמונה, emunah amon. Its numeral value, 199, includes the following:

Ha-tzedek. The righteousness, the equity;
figuratively, the prosperity. Closely
related to the Hebrew name for the planet
Jupiter.

הצדק

Tzedaqah. Righteousness. (Malachi 3:20,
where it reads, שמש צדקה, shemesh
tzedaquah, "sun of righteousness,").
This is the same as הצדק, except that
the letters are in a different order.
The same root-word appears in the name of
the mysterious king-priest מלך צדק,
Melchizedek, King of Salem, מלך שלם.

צדקה

Tetragrammaton mi-Sinai baw,
Tetragrammaton came from Sinai.
(Deuteronomy 33:2).

יהוה בא מסיני

The same verse says that Tetragrammaton came with ten thousands of saints. Thus the root-idea connected with the third path is also in this passage of Scripture.

Lexicologists say the derivation of סיני, Sinai, is unknown. Many authorities, however, are of the opinion that this place-name may have something to do with Sin, the name of the Babylonian moon-god. This would indicate a link of connection between Sinai and luna, which is also related to the third Path.

The occult meaning of Sinai may be better understood from its Gematria, 130, which is given at length under the twenty-sixth Path of Wisdom.

265

Another name for the third Sephirah is ים קדמון, yam ha-qadmoni, the Primordial Sea. (It is also the Hebrew name for the Dead Sea). It refers to Binah

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as the Great Deep, or the abyss of *chaos*. This is the "deep" mentioned in Genesis 1:2, where we read that darkness was on its face.

265, the numeral value, gains added interest because it is five times 53. Every multiple of 53 is important, because 53 is the value of אָב , ehben, STONE, in which are conjoined אָב , the Father, and בן , the Son.

The Gematria of 265 includes:

Aur ha-Khammaw. Light of the sun.
Isaiah 30:26. Be sure to read the
Biblical passage here cited. Taken
literally, it is preposterous. Yet
it has direct bearing on certain
facts of superphysical experience
related to the third Path.

אור הנסמך

Jeremiah.

ירמיה

The name of this prophet means "Going up to the height of God." It refers to the spiritual experience of those who have attained to the Rosicrucian Grade corresponding to Binah. It is because of this experience that they are deserving of the title אֲבִירֵי , mentioned on page 2 of this lesson.

Makhabay-ruach. A hiding-place
from the wind. (Isaiah 32:2).

מַחְבֵּי רוּחַ

This passage is understood in Christian tradition as a prophecy, referring to Jesus Christ. So it does, but the esoteric significance is profounder than the exoteric theological doctrine.

The Christ (or מָשִׁיחַ , Messiah, the Anointed One) is represented by the sixth Sephirah, Tiphareth. Because this sixth Sephirah is not only בן , the Son, but also אִישׁ , Ish, the Man, we are to understand that אִישׁ , in the passage from Isaiah, refers to the sixth Sephirah. On this, see the section of this dictionary devoted to the sixth Path under the number 311.

Christian Rosencreutz. In German *positional*
Gematria, this name of the Founder
of the Rosicrucians adds to the number
265.

We are justified in taking it into account, because the only one of the first three Rosicrucian books which uses this particular name is one wherein we find a deliberate use of the German Gematria. The book is *The Chymical Marriage of Christian Rosencreutz*, and the alchemical riddle it contains has been explained.

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318

Yet another name for the third Path is **יסוד הנקמה הקדומה**, yesid ha-chokmah ha-qadomah. Foundation of Primordial Wisdom. Its meaning rests on the fact that the root-idea connected with Chokmah is *height*, while that expressed by Binah is *depth*. The *depth* is regarded as being the foundation or basis for the *height*.

318, the value of **יסוד הנקמה הקדומה**, is another multiple of 53. It is six times that number. That is, 318 is $2 \times 2 \times 53$. It is the power of Ab, the Father (2), multiplied by Aima, the Mother (3), to produce Ben, the Son (6), and the further multiplication of the power of Ben, the Son, by the result of the union of Ab, the Father, and Ben, the Son, in **בן**, ehben, the STONE. Here it should be remembered that in alchemy the Stone is noted for its power to multiply gold, and "gold" is Sol, attributed to the Sephirah Tiphareth by Qabalists.

The Gematria of 318 includes:

Eliezer. "God of help."

אליעזר

Eliezer is the name of Abram's steward, mentioned in Genesis 15:2. Note that Eliezer came from Damascus (**הוא נמשק אליעזר**), which means "work." Furthermore, he is the steward of Abram's "house" (**בית**), and in Genesis 14:14, the number of servants in Abram's house is given as 318. The Hebrew noun which is translated in the Authorized Version as "trained Servants," really means "initiates"; and Christian tradition, preserved in the apocryphal Epistle of Barnabas (Chapter 8), asserts that the ceremony of initiation included circumcision.

"For the scripture says that Abraham circumcised three hundred and eighteen men of his house. But what therefore was the mystery that was made known unto him?"

"Mark, first the eighteen, and next the three hundred. For the numeral letters of ten and eight are IH (**י**, iota, and **ה**, eta). and these denote Jesus.

"And because the cross was that by which we were to find grace; therefore he adds, three hundred; the note of which is T (**ט**, Tau, the figure of his cross).

"He who has put the engrafted gift of his doctrine within us, knows that I never taught to any one a more certain truth; but I trust that ye are worthy of it."

The Epistle of Barnabas has greater claim to canonical authority than many of the so-called apocryphal books of the New Testament. Clement of Alexandria cites it. So do Origen, Eusebius, St. Jerome, and several other early Fathers. And the explanation of the number 318 here quoted is also the opinion of many Fathers of the Church. We have quoted it at length, as an example of the use of the magical language in a book held in high esteem by many of the early leaders of the Church, as well as by a considerable number of more recent authorities, including Vessius, Dupuis, Dr. Cane, Dr. Mill, Dr. S. Clark, Whiston, and Archbishop Wake, who all held it to be genuine.

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318 (continued).

Imeray binah. Words of understanding.

אמרי בינה

Binah is the seat of Intuition. The words of understanding which are perceived through the function of inner hearing, symbolized in Tarot by the Hierophant, are what is meant here.

Siyakh. To ponder, to converse with oneself, to meditate. This confirms the interpretation of the preceding entry.

שייך

395

Neshamah, the Divine Soul in man, the superconscious reason above all material limitations, is attributed to Binah. It is the soul which, according to Qabalists, cannot sin; and its purity is never touched by the defilement of the lower personality. Neshamah is what is meant by the Rosicrucian motto: *Dei gloria intacta*, the untouchable glory of God. In Hebrew it is נשמה, and adds to 395, with the following Gematria:

Neshamah. Divine Soul seated in Binah.
There is a second spelling of Neshamah,
נשימה. Keep your eyes open.

נשמה

Ha-Shahmen. The oil.

השמן

Note that this word contains the same letters, in a different order, as the word Neshamah. In the A.V. of Psalm 133:2 it is translated as "ointment." In the Jewish translation it is rendered "Like the precious Oil," כשמן השמן, which is correct. The esoteric meaning of this "oil" relates it to the influence, אור, which descends through the Thirty-two Paths. As oil, it is illuminating material. Compare this with Sanskrit Sattva, which means "illumination material."

Abir Jacob. The Mighty One of Jacob.
(Genesis 49:24; Isaiah 60:16).

אביר יעקב

Ha-shamaim. The heaven. (More accurately, the heavens).

השמים

This is the word in Genesis 1:1, and in Psalm 19:1. Observe that it is the definite article, ה, followed by the single letter ש, symbol of fire, and then by the letter-name מ, Mem, meaning water.

Isaiah. The Salvation of Yah, ישיה.

ישעיה

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This means, Qabalistically, the Salvation of Wisdom. The Zohar says: "Isaiah's very name is the cause of future redemption and the return of the Supernal Light to its place, and the restoration of the Temple and all the splendor and glory thereof."

The Temple which is restored is the temple of human personality.

מנשה

The name Manasseh means "He who causes forgetfulness of the native country." This is the name of the half-tribe of Israel to which the zodiacal sign Aquarius is attributed. (Ephraim is Joseph's other son, and is the other half-tribe). The forgotten "native country" is the state of ignorance into which we are born.

Mishneh. A masculine noun meaning twice; second in age, second in rank; second quarter; copy, duplicate; repetition. As a feminine noun, מִשְׁנָה, oral study; traditional law; Mishnah; a paragraph of the Mishnah. Pointed מִשְׁנֵה, teacher, tutor.

מִשְׁנָה

Shemonah. Eight. This word connects with ha-shamim, the heavens, through the notion of beginning, connects with the esoteric doctrine of the octave.

שְׁמוֹנָה

Pahshoot. The plain or literal sense; flat, level, simple. "Divested of clothes, undressed, simple." (S.Y. 1:8). As a masculine noun, פֶּה־שׁוּט, Judge.

פֶּה־שׁוּט

450

The name of the third Path is the Sanctifying Intelligence. "Sanctifying" is קִדְּשׁ. The initial Q is a prefix used before gutturals. The usual spelling of Qodesh is קֹדֶשׁ and means sanctity, holiness. Mi-qodesh, as you see, is actually two words. To sanctify is to make pure, clean and perfect. The Gematria includes:

Ha-Zohemoth (actually, because the Z is doubled, the pronunciation is Hazzohemoth). The Serpent.

הַזְהֹמֹת

In the Bible text where it occurs (1st Kings 1:9), it is associated with אֶבֶן, the Stone. This is the serpent-power represented by the letter Z and Key 8. The full expression in the text is אֶבֶן־הַזְהֹמֹת, stone of Zohemoth, stone of the serpent.

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Khasaph di-pakhar. Potter's clay.

חֶסֶף דִּי-פָקָר

(Note that *di* is the Aramaic preposition "of"). In the Bible text where it occurs, (Daniel 2:41), the clay is said to be mixed with iron in the symbolic image of Nebuchadnezzar's dream. The physical organism of man and man's body-consciousness is one meaning.

Midoth. Virtues.

מִדּוֹת

Midoth refers to the peculiar qualities or properties of man, dependent on his members and organs. It also relates to the various potencies of the Life-power in their latent state, as possibilities in the depths of Binah. (See K.D.L.C.K. page 508 and Franck page 166).

Periy etz. Fruit of the tree. (Genesis 1:29). Periy etz refers, in this Gematria, to the ripening of the powers of the Tree of Life.

פְּרִי-עֵץ

Pahsa. Step, pace, progress. As here pointed it is a verb meaning also

פָּשַׁע

"to stride, to make progress."

Observe that *sh* is pointed to indicate the s-sound.

Pesha. Transgression; trespass; sin.

פֶּשַׁע

As a verb, Pahsha, *פָּשַׁע*, to transgress; to be in rebellion. Observe that *sh* here is the sh-sound. The same letters are used to spell words of opposite meanings.

Qenah chokmah qenah binah. "Get wisdom; get understanding." (Proverbs 4:5).

קִנְיָה חִכְמָה קִנְיָה בִּינָה

Rahtzone be-gebul. Good will without limit. Mental state of a saint, a perfect man.

רַחֲצוֹנָה בְּ-גִבּוּל

Shoken ad. Abiding eternally, or dwelling in, eternity. In man this is eternity. In man, this is the state of "having eternal life."

שׁוֹכֵן אֲדָם

"Inhabitans aeternitatem."

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Shefah. Abundance. Overmeasure;
emanation. As a verb, שֶׁפַח, to flow,
discharge.

שֶׁפַח

The Hebrew שֶׁפַח occurs just once in the Old Testament, where it is translated "abundance." "They shall suck the abundance of the seas." (Deuteronomy 33:19). Here the idea of abundance is directly connected with water.

A saint says, with Jesus, "All that the Father hath is mine."

Tan. A monster; a sea-serpent; a
jackal.

תַּן

Both jackal and dragon refer to the First Matter of the alchemical operation. In the Qabalah תַּן is always the sea-monster, inhabiting the Great Sea. It is a symbol of the spiral, whirling force, at work in Binah.

ἡ θάλασσα. The sea. This bit of Greek
Gematria is in harmony with
the Hebrew conception of
Binah as the Sea.

713

Binah is the Sphere of Saturn, 'שַׁבָּתַי, Shabbathai. Saturn is the planet of limitation, restriction, concentration and definition. The literal meaning of 'שַׁבָּתַי is rest, and it relates to the seventh day of rest. It should be compared also with כַּדֶּל, khadel. See the Gematria under 42.

Teshubah. As a noun: answer, reply;
return to God. As a verb: to return
(to a place); to return (in time),
to recur; to return to former ways,
to repent. Used as both verb and noun.

תְּשׁוּבָה

Sanctification is the result of following the Way of Return. The parable of the prodigal Son is the comment.

ἡ δύναμις. The power. "Thine is the Kingdom,
the power. . ." (ve-geburah).

THE FOURTH PATH: תְּחִינָה

The fourth Sephirah has two names, תְּחִינָה, Chesed, Beneficence or Mercy, and גְּדֻלָּה, Gedulah, Greatness or Magnificence. Both are explained at some length, together with the significance of the Special Divine Name of the fourth Path, גְּדֻלָּה, under their numbers.

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The fourth Path is called the Receptacular, Cohesive, or Measuring Intelligence. The Hebrew adjective קַבּוּבָה, qubboah, and its value, 178, has the following Gematria:

Khalatzim. The loins; the lower (masculine dual). קַלָּטִים
part; strength, vigor.

Khahphatz. To bend, to curve; to קַפּוּץ
incline to; to be favorably disposed.
As a noun, קַפּוּץ, desire, love, longing;
good pleasure, purpose, choice.

Kehseph chai. Literally, "living silver,"
argent vive, quick silver.

Ben-almahnah. "The widow's son," Hiram Abiff. בֶּן־אֶלְמָנָה

centrum in circulo. Center in the circle. This
is the symbol of the point within the
circle.

tria sunt mirabilia. Three are the marvels.

This is part of a Latin motto
which is inscribed in a circle which
is part of the symbol heading *The
Golden Age Restored*, an alchemical
treatise included in *The Secret
Symbols* (page 20), and in *The
Hermetic Museum* (volume 1, page 51).

194

The fourth Path is the Sphere of Jupiter, קַדֵּשׁ, tzedek. It is the sphere of expansion, just as Binah is the sphere of contraction. (Note that in the word קַדֵּשׁ, Kether, the idea of expansion is indicated by ק, and the idea of contraction by נ. The idea of radiation, belonging to the Sphere of the Sun, the sixth Sephirah, Tiphareth, is indicated in קַדֵּשׁ by the letter ד. Thus קַדֵּשׁ, by its letters, fore-shadows Chesed, Binah and Tiphareth.) The Gematria of קַדֵּשׁ follows:

Tzedek. Jupiter, the planet. The sky father. קַדֵּשׁ
As a verb, קַדֵּשׁ, to be just, be righteous;
to be in the right; be justified.

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194

Hu El qana. He (is) a jealous God.
(Deuteronomy 4:24.)

הוא אל קנא

The esoteric meaning here rests on what amounts to a pun. In Hebrew קנא, jealous, and חָנַן, to own, to possess, to set a measure to, are almost identical in sound, and are also related in derivation.

The Divine jealousy is like that of all strong powers in the universe. In our scientific age, it should be easy to understand. More and more it is being made evident that the more truly we measure the forces with which we are working, and the more completely we comply with the principles and laws revealed by such measurement, the more perfect is our application. The powers of God and the powers of nature are the same powers. Perfect obedience to the way things really are is the price we must pay; and when we do pay it we get full measure in return, pressed down and running over.

ἡ ἐννοια. A thought; an intent, design;
the faculty of thinking.

oculus universale. The Universal Eye.

In *The Secret Symbols*, page 9, this is given by a picture of an eye in a radiant circle, with the word *universale* written round the eye. This is the Eye of Providence, which is part of the symbolism of Freemasonry, and is included in the symbolism of the national arms of the United States, now printed on our dollar bills. The notion of Providence is directly connected with the fourth Path and with the Sphere of Jupiter.

Rosa Christus Est. The Rose is Christ. A Rosicrucian motto, found in various unpublished manuscripts, and in one or two printed books.

The number 194 is the sum of 25 and 169, or the square of 5 plus the square of 13. Thus it is the area of the square on the diagonal of a rectangle 5 x 13. This rectangle has an area of 65, the number of אֲדֹנָי, Adonai, Lord, and of, הַיִּכָּל, Haikal, Temple.

THE FIFTH PATH: גְּבוּרָה

גְּבוּרָה Geburah, the most usual name for the fifth Sephirah, means Strength or Severity. Its numeral value, 216, has the following correspondences by Gematria:

216

Aqqaqia. Acacia. This is found in Rabbinical Hebrew only. It ties up with the Masonic symbolism of the acacia.

הַיִּכָּל

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Arieh. Lion. Name of the sign Leo, attributed to the letter ׀ and to the eighth Tarot Key.

אַרְיֵה

Reahyah. Sight; evidence, proof. Attributed to Key 4, and to the 15th Path of Wisdom.

רֵאָיָה

Bahbah Metziah. The Middle Gate. A name of a Talmudic treatise of the order N' zikin. (Aramaic).

בָּבָא מְצִיָּא

Debir. Adytum; innermost part of the Temple; Holy of Holies; oracle; (Alchemically, Yoni.) (See under 156, 586 and 301 for the esoteric significance of דְּבִיר.

דְּבִיר

Dam enabim. Blood of grapes.

דָּם עֲנָבִים

Horeb. Another name for Sinai, the mountain where the Law was given.

הוֹרֵב

Hahboor. Joined, linked. Place-name in 2 Kings 17:6.

חֲבוּר

Yirah. Fear, reverence. This word is composed of the same letters as in יִרְיָה, lion, and of יִרְיָה, sight.

יִרְיָה

Niqqayone. Cleanliness, innocence. (Psalm 26:6).

נִקְיָוֶה

Ahmqu. Profound, deep. (Psalm 92:6).

עֲמֻקָּי

Palmoni. In Daniel 8:13 this word is translated in the marginal reference of the Authorized Version as "numberer of Secrets," or, "the wonderful numberer." In the Hebrew dictionary it is given: "a certain one," and "anonymous."

פַּלְמוֹנִי

Rogez. Anger, rage, commotion, restlessness, disquiet; trembling, vibration; wrath. Attributed to Key 14 and the 25th Path, the Path of Temptation or Trial.

רוֹגֵז

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Rekhob. A wide place; breadth; an open place; a street. The letters of this word also make up the word Horeb.

רחוב

Lekah Tetragrammaton ha-mam lakah.
"Thine, O Tetragrammaton, is the kingdom." (1 Chronicles 29:11.)

לך יהוה ממלכה

auxiliante Deo et natura. Aiding God and nature.
(Secret Symbols, Page 5).

faciens pacem et creans malum. I make peace and
I create evil. (Isaiah 45:7, Vulgate).

lapis philosophorum. Philosopher's Stone.

Mercurius de Mercurio. Mercury from Mercury.
(Secret Symbols, page 48).

64

י'ד, Deen, Justice, is the highest name for the fifth Sephirah. Its value, 64, is noteworthy also because it is the square of 8, the special number of the Sephirah Hod. The list of Gematria includes:

Adam-Havvah. Adam-Eve. A Qabalistic verbal symbol for all humanity.

אדם-חווה

Anakhkah. A sigh, a groan, a deep breathing. The deeper meaning of this word refers to the exercise of volition and deep breathing; part of the technique of Greater Adepts.

אנחה

Ve-ha-ehben. "And this stone." (Genesis 28:22). Refers to the Stone of Bethel, which an old tradition identifies with the "crowning stone" now in Westminster Abbey. The letters may be set in the following order: יהוה אבן, and read Hu Ben, to indicate that Hu (Kether) and Ben (Tiphareth) are united in the mystical אבן, the Stone. יהוה אבן, moreover, is "He (is) the Son."

והאבן

Mezahab. Mother of Matred. The name literally means "water of gold," or "golden waters." In Genesis 36:39 this name is written as two words, מֵזָהָב וְמַתְרֵד, which is plain enough.

מֵזָהָב

(To be continued next week.)

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64 (continued).

Nogah. The Sphere of Venus, i.e., the seventh Sephirah, and seventh Path of Wisdom. Also written נגה.

Noach. Rest, quiet, resting-place; as an adjective, pleasing, kind, easy, benign. The name Noah, as sometimes spelled, although it appears in Genesis as נח, Noah, (58).

Sahbab. To revolve, to turn, to compass, to surround. סבב

Nahtah. To stretch out, to extend, expand. נטה

Yediyd Tetragrammaton. The beloved of Tetragrammaton. (Deuteronomy 33:12). Spoken of Benjamin. "He covereth him all the day long, and he dwelleth between his shoulders." יד יד יהוה

Ha-goyim. The nations, the Gentiles. גוים

Ha-Havilah. (Land of) Havilah (where there is gold). חסיל

Hahgun. Worthy, respectable, proper, suitable. This is a Rabbinical adjective. חגון

Prophecy, prediction. נבואה

ἀλήθεια. Truth.

γενεά. Birth, race, descent; a generation; offspring, descendants.

dictum. A saying, a prediction, a prophecy; an order, a command.

domus. Home, abode, dwelling, house.

salus. Health, well-being, prosperity, deliverance, preservation.

solve. Dissolve. The first of two alchemical

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admonitions. The other is *coagula*, coagulate.
But dissolution must come first.

sperma. Seed. The whole alchemical work has to do
with the "seed" of metals; and careful study
of the words in this section should be helpful.

virgo. A virgin. Also the name of the zodiacal sign
corresponding to Key 9 and to the letter '.

92

𐤔𐤓, pakhad, fear, is the name of the fifth Path which represents the emotional approach of ignorance to the rigid severities of natural law and natural force. Its Gematria includes:

Pakhad. Fear, awe, dread; object of fear;
thigh.

𐤔𐤓

A clue to the deeper meaning of 𐤔𐤓 is the plural form, 𐤔𐤓𐤔, which is translated "loins" in the English Bible (or "thighs"). It is a euphemism for what the latin version plainly calls *testiculi*. This links with the meaning of Geburah as the Sphere of Mars, for Geburah is held to be the seat of virile strength, and Mars rules the functions of reproduction governed by the zodiacal sign Scorpio.

Botz. Whitish clay; mud, mire.
This refers to the ignorant as persons
immersed in the illusions of physical
existence.

בז

Khesed-ka. Thy lovingkindness.

חֶסֶד

This expression from Psalm 138:2 shows the difference between the wise man's reaction to the power of the fifth Sephirah and that of the ignorant. Just as Key 5 in Tarot is the outcome of what is shown by Key 4, so is Geburah the immediate consequence of Chesed, among the Sephiroth.

Tetragrammaton Elohekah.
(Deuteronomy 28:58).

יְהוָה אֱלֹהֶיךָ

Ozai. The "strength of Yah,"
the life-force seated in Chokmah.

עוֹזֵיחַ

sigillum. Seal. This is the only Latin Gematria
for 92. Its most important use in the
Bible is in the Apocalypse, where it
is employed to indicate the seals that

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closed the Book of the Lamb, seven in number. These seals are the same as the interior stars and the chakras.

Sukkoh. Pavilion, tent. "His tabernacle," in Psalm 76:2, where it is said to be in Salem, i.e., in peace. This brings out the idea that אֱלֹהִים, Elohim, pervades the entire field of manifestation. אֱלֹהִים is the Name used in Psalm 76.

סוכו

A complete pyramid, like that one shown *unfinished* on the reverse of the U.S. seal, will have 4 lines of 10 units each for a base, and 4 lines of 13 units for its sloping edges. $(4 \times 10) 40$ plus $(4 \times 13) 52$ equals 92.

Note that pakhad is used in Job 40:17 for "stones", i.e., testicles. Here is a clue to the occult force connected with Geburah. All this is related to behemoth. "Behold now behemoth, which I made with thee; he eateth grass as an ox; Lo now his strength is in his loins, and his force is in the naval of his belly. He moveth his tail like a cedar; the sinews of his stones are wrapped together."

Behemoth, בְּהֵמוֹת, is 453, which is also the value of נְשֵׁם חַי, breath of life.

95

The fifth path is the Sphere of Mars, מַדִּים, Madim. This word is plural, and the significance is, literally *powers of vehement strength*. The Gematria includes:

Daniel. The name of the prophet and astrologer.

דניאל

The name combines the letters of דָּן with those of מַדִּים, so that it is a symbol of the expression of the latent powers of the fourth path, designated by the Divine Name, מַדִּים, El, through the activities of the fifth Path דָּן.

Ha-mem. The waters. The 13th word in Genesis 1:2. Its occult meaning refers to the "waters" from which all organic life is spawned.

מַיִם

Zebulun. The proper name of one of the Tribes of Israel.

זְבֻלֹן

The literal meaning of זְבֻלֹן is "habitation, dwelling." (Compare it with *domus*, under 64.) In Genesis 49:13 we read: "Zebulun shall dwell at the haven of the sea; and he shall be for an haven of ships." This agrees with the occult attribution of this Tribe of Israel to the zodiacal sign Cancer. Compare it with the symbolism of Key 7, in which the idea of *habitation* is strong, by reason of the walled city

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in the background. This, being the 4th sign, is in correspondence with the 4th House, in which astrologers seek for indications as to the end of a matter, for indications of what cargo we may expect when our ship comes in to the "haven."

Mahalak. Way, journey; walk, distance.
This idea is also suggested by the chariot in the foreground of Key 7.
Furthermore, it is implied in the general meaning of the preceding entry, for a haven for ships is at the end of a voyage or journey.

מַהֲלָק

Malkah. A queen. (see 148).

מַלְכָּה

The letter-name מַלְכָּה, spelled in full.
D, of course, is the letter attributed to Mars.

מַלְכָּה

Hahman. To be turbulent.

הַמָּן

insitum. Planted. This occurs in the Rosicrucian *Fama*, in the motto: *Granum pectori Jesu insitum*, a seed planted in the breast of Jesus. (Note that *pectus*, the breast, is the part of the human body governed by the sign Cancer.)

salvator. Savior.

Selah. A word occurring often in the Psalms, the meaning of which is obscure. It indicates the end of a thought, so it fits here.

סֵלָה

297

The Divine Name attributed to the fifth Path is אֱלֹהִים גְּבוּרָה, Elohim Gebur, God of Strength (literally, "The Creative Powers of Strength"). Its value, 297, corresponds to:

Otzar. Treasure; treasury; storehouse; granary.

אֹצָר

Ophir. A place or country from which Solomon and Hiram, king of Tyre, brought fine gold. In 1st. Chronicles 1:23, Ophir seems to be used as a personal name, associated with Havilah (from whence cometh gold).

אֹפִיר

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Armon. A fortress, a castle, citadel;
also the inner citadel of a king's house.
Isaiah 32:14.

אַרְמוֹן

Korsia. Throne.

כּוֹרְסִיָּא

This Aramaic name is used in Qabalistic works as one of the appellations of Binah, the second Sephirah. Geburah, of course, is the recipient of the power of Binah, which sends down its influence to Geburah by way of the path of 11, the 18th Path of Wisdom.

The special Hebrew adjective distinguishing the Intelligence of the fifth Path of Wisdom is שֶׁרֶשֶׁת, ni-sheresh, rooted, or radical. It is from the noun שֶׁרֶשׁ, sheresh, which means not only the root of a plant, but also what we convey by the English nouns, stock, race or genus.

According to the Qabalistic text explaining the Thirty-two Paths, the fifth is called the Radical Intelligence because "it is akin to the primary force of the archetypal Binah, which itself is enclosed within the strength of the Primordial Wisdom."

The numeral value of שֶׁרֶשֶׁת is 850, and its Gematria is as follows:

850

Tekeleth. Usually translated blue, but really
a violet tint.

טֵקֵלֶת

The Zohar says: "טֵקֵלֶת, tekeleth, corresponds to Passover, which established the dominance of the true object of faith, symbolized by the color blue, which would predominate only after the punishment of the first-born of Egypt was accomplished."

In heraldry blue is Jove, or Jupiter, corresponding to the Egyptian god Amun, whose body was painted blue. In Freemasonry, and in the national arms of the United States, blue represents justice (that is, [יָד] and vigilance. This by express definition, in the law providing for the Seal of the United States and establishing the details of its design.

Keleph. To clap, to strike; a hammer.
Final ה is reckoned here as 800.

קֵלֶפֶת

ὁ ὄφις. The serpent. (Revelations 12:9). Here definitely
a symbol of the evil and destructive aspects of
the fifth Path.

אֵן The Egyptian god, On, as his name is written in Greek.
It is declared of On that he "is, and never knew begin-
ning." We read in Genesis that Joseph married Asenath,
daughter of the Egyptian priest of On, and that Ephraim
and Manasseh were children of that marriage.

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Tiphareth, Beauty, (translated in the Authorized Version of 1 Chronicles 29:11 as "glory"), is the name of the sixth Sephirah. The full quotation is : **לֵךְ יְהוָה הַגְדֻלָּה וְהַתִּפְאָרֶת וְהַכְּבוֹד וְהַגְּבוּרָה וְהַחֲסֵד** lekah Tetragrammaton ha-gedullah, ve-ha-Tiphareth ve-ha-Netzach ve-ha-Hod, "Thine Tetragrammaton is the Gedulah (Chesed, spelled defectively here), and the Tiphareth, and the Netzach, and the Hod." The translation in the English Bible is: "Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty." Here four Sephiroth are named. Note it.

THE SIXTH PATH: תפארת

The numeral value of תפארת is 1081. Its Gematria is as follows:

Lekah otzeroth khoshek. "To thee the **לֵךְ אוֹצְרוֹת חֹשֶׁךְ**
treasures of darkness." (Isaiah 45:3).

Remember that the "darkness" is the primordial state of matter, the direct consequence of the initial act of creation. Its treasures are the treasures of the unmanifest, potential state of being, as limitless now as at any time past, because no matter how much may be manifested from the Infinite Supply, it remains forever Infinite.

Rekeb Elohim ribothaim aliphiy. **רֶכֶב אֱלֹהִים רִבּוֹתַיִם אֶלְפֵי**
"The chariots of God are twenty
thousand."

"Chariots" are to be understood as vehicles of manifestation, and the number 20,000 may be expressed in Hebrew by a large Kaph, the letter of Key 10 in Tarot. The "chariots" are the "wheels" of manifestation.

45

אדם, Adam, the generic name for humanity, is one of the names of Tiphareth. Its Gematria, based on the number 45, you have received in a previous lesson.

52

בן, Ben, the Son, is another name for the sixth Sephirah. This you have.

90

מֶלֶךְ, Melek, King, is another title of the sixth path. It refers to Tiphareth as the seat of the Higher Ego, or Christos, which has dominion over all things. Its value, 90, has the following Gematria:

Goalenu. Our Redeemer. Isaiah 47:4

גוֹאֲלֵנוּ

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90 is the number of degrees in a right angle. 90 is the value of the letter \aleph . The Zohar, 1, page 19, says that \aleph consists of J, Nun, surmounted by ' , Yod, representing together the male and female principle. Using \aleph , the fish-hook, to raise the "fish" out of the "water" is to raise the power symbolized by J, Nun (fish) from the recesses of subconsciousness into the region of selfconscious awareness. This is accomplished by meditation, the function assigned to \aleph , the basis of alchemical sublimation; which also raises the Scorpio force to awaken the higher brain centers.

90 is one-twenty-eighth of a "week of times," A week of times is 2520 years. 90 months, $7\frac{1}{2}$ years, were occupied in building King Solomon's Temple.

Dumahm. Silent, dumb; silence.

דומם

Jachin, or Yakhin. The "white Pillar," In Masonry, "He will establish." From a Semitic root meaning "unity." It refers to the creative power of the One Thing. Jachin, the white Pillar, signifies "firm one, strong one, patron." See 1st Kings 7:21. Jachin was the right-hand pillar in the porch of Solomon's temple, corresponding to the white pillar of Key 2, and to the Pillar of Mercy on the Tree of Life.

יָכִין

Yamim. Hot springs. (Incorrectly translated "mules" in the Authorized Version of Genesis 36:24).

יָמִים

Lamek, or Lamech. The proper name of a Hebrew patriarch, one of the traditional founders of Freemasonry, according to the old Charges. The name means "powerful." Compare it with מֶלֶךְ, King. (The Greek spelling of Lamech, as used in the New Testament, is Λαμεχ, having the value 676, the square of 26, הָיָה).

לָמֶךְ

Mayim. Waters, seas; generic term for water. Mem, מֵי, letter-name of מ, the 13th Hebrew letter.

מַיִם

Alchemical water is the cosmic fire specialized in the nerve currents and chemistry of the blood stream. The purification of this water must be the first work of the alchemist. Electricity is often described as being a fluid. The Mars-force and this electric fluid are identical. Our physical bodies are electric machines.

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and physical existence is an electric phenomena.

Mahn. Literally "whatness." In Aramaic, the pronoun meaning 'who? what?' Pronounced manna it is the name of the miraculous food given to the Children of Israel in the Wilderness. Pointed מן, a chord, string; portion.

מן

Mn, מן, a root appearing in the word man, moon, month. It is the Sanskrit name of a measure of weight. Cf. Hebrew מנא (maneh, minah; name of weight). Man, the Measurer.

The mystery of sex. A Qabalistic technical term.

מין הווי

arbor aurea. Golden Tree. (*Secret Symbols of The Rosicrucians*, page 33). Note that the sixth path is the Sphere of Sol.

311

Iyish. Man; husband, human being. This name for the sixth Path is the title given by Qabalists. It is the personal man whose days are said to be as grass.

איש

The Zohar, Prologue 6b, says that Deuteronomy 33:6, which calls Moses "man of God," איש מאלהים, implies that he was "the husband (איש), as it were, of the Divine Glory," leading it whereso he would on earth, a privilege no other man has ever enjoyed. And the Egyptian (i.e. Moses himself) had a spear in his hand, to wit, the Divine Rod that was delivered into his hand, as we read: "with the Rod of God in my hand," (Exodus 17:9, מטה, rod, staff), which is the same rod that was created in the twilight on the eve of the Sabbath, and on which there was engraved the Divine Name in sacred letters.

Iyish is personal man, as distinguished from generic man, Adam, and from the archetypal man represented by the noun, Ha-Adam, the man (distinguished by the definite article ה).

In Genesis 3:1, before being named, Eve is called חַוָּה, the woman. Note that the word, except for the absence of ' , is the same as the word for man, with the feminine ה-ending replacing the loss of the Yod.

Ba-sawdeh. "In the field." (Genesis 4:8 and elsewhere).

בשדה

The "field" is the area of manifestation. Another word is also spelled שדה.

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[It is שִׁדְדָה, shiddah, meaning "a wife, as mistress of the house." Here the discerning will find a clue to one of the occult meanings.]

Zahab ophir. Gold of Ophir. The Qabalistic alchemists say this particular kind of gold refers to the path of the 10th Sephirah as well as to the 6th.

זָהָב אוֹפִיר

Raphael. "God is the healer." Name of the archangel of air, who is also the angel of Mercury, and the angel of the Second Sephirah, in Briah, the world of creation.

רַפָּאֵל

Keseph nimeas. "Reprobate silver."
(Jeremiah 6:30). A symbol for the wicked.

כֶּסֶף נִמְעָם

"Reprobate silver shall men call them, because הִנֵּה, hath rejected them." כֶּסֶף, silver, is used as a symbol for these persons, because Yesod (Moon, silver) is the seat of Nefesh, the Animal Soul. The "reprobate silver" are those dominated by the unrestrained impulses of the animal nature, which makes them "grievous revolvers walking with slanderers."

Shebet. Rod, stick, staff; a branch; a scepter; a clan or tribe. Also, when pointed שֶׁבֶט, Shebat, the 11th month of the Jewish calendar, January-February. The Month Shebet corresponds to the zodiacal sign Aquarius. Here it should be remembered that in Hebrew and Tarot symbolism, Aquarius is represented by the MAN, or Water-bearer.

שֶׁבֶט

To the Gematria you have under 351, add שָׁנָא, the Chaldee noun for "man," which is also assigned to the sixth Path.

478

Zauir Anpin. The Lesser Countenance, or Microprosopus, is another name for the sixth Sephirah. Its value, 478, has the following Gematria:

זָוִיר אֲנָפִין

Be-liloth. "By night." (Psalm 134:1).

בְּלִילוֹת

Gulgoleth. The skull (as round), the cranium. The Hebrew original of Golgotha, or Calvary (calvaria, cranium).

גּוּלְגּוֹלֶת

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The "place of the skull" is the place of the mystical crucifixion, and the proper understanding of this detail of the Ancient Wisdom is of utmost importance in practical work.

Mi-baqashiy Tetragrammaton. "Ye that seek Tetragrammaton." (Isaiah 51:1).

מִבְקָשִׁי יְהוָה

Sanguinalis animala Rosa Hierichuntis Spiritualis.

This may be freely translated: "Animal blood, the spiritual Rose of Jericho."

It is part of a Latin motto in a diagram on page 13 of *Secret Symbols*. The whole Latin passage of which it is the first sentence adds to 958, the value of ὁ Ἰησους, the name Jesus, written as usual in Greek, with the definite article.

536

Shepa neobedal. Mediating Influence.

שֶׁפָּע נְבוֹדָל

Mediating Influence is the special designation of the 6th Path. The Qabalistic commentary says: "It is so called because it is the abundance of the increase of archetypal influence, and because it is the influx over the grafted shoots of the extended unities themselves."

Neobedal is from the ancient Hebrew word עָבַד, "to work, to prepare, to make, to serve," used throughout the Bible in a great variety of shades of meaning.

Tiphareth is the central point on the Tree of Life. To it, through the paths from above, are conveyed the various types of influence having their original source in Atziluth, the archetypal world. From it, through the paths leading from Tiphareth downward through Netzach, Hod and Yesod, are communicated the powers extended to what the commentary aptly describes as "grafted shoots of the extended unities,"

The whole process whereby powers from above are concentrated in Tiphareth, and diffused from Tiphareth to planes below, is what is meant by "Light in Extension."

Thus Tiphareth stands as mediator between what is above, and what is below. Hence the late Hebrew adjective, neobedal, is derived from the ancient עָבַד.

The word עָבַד itself, you should note, is the number 86, and has therefore the basic magical meaning which is connected with the Divine Name, אֱלֹהִים, Elohim. All of the Gematria you have been given under 536 has a bearing upon the 6th Path, as well as upon the occult significance of מִלְכּוֹת, the Sphere of the Fixed Stars, or Zodiac.

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548

Tetragrammaton Eloah ve-Da'ath.
Tetragrammaton, Strength and
Knowledge.

יְהוָה אֱלֹהֵי וְדַעַת

This is the Divine Name attributed to Path 6. אֱלֹהִים, Eloah, is the masculine singular of אֱלֹהִים, Elohim. "That which was, is and will be, Strength and Knowledge." This is an affirmation of power. The highest function of the Ego Center in man is to be aware at the level of self-consciousness that the essence of our humanity is the universal life of the Father-Mother, vividly. "I, Jehovah, do all this." This is the secret of Karma Yoga: UNION by WORK in ACTION. "The Father works and I work."

Ani Tetragrammaton oseh kal-elleh.
"I, Tetragrammaton, do all these
things." (Isaiah 45:7).

אֲנִי יְהוָה עֹשֶׂה כָּל-אֵלֶּה

Beth-Yod-Nun-Heh. The full spelling
of the noun Binah, בִּינָה, Understanding,
using letter-names instead of single
letters.

בֵּית-יוֹד-נוּן-הֵה

"For I am sick of love." Or, as given
in the Jewish translation, "I am love-sick."
Song of Solomon 2:5.

כִּי-חֹלַת אֲנִי מֵאַהֲבָה

ἡ κρίσις. The crisis, the judgement; the condemnation.

640

Shemesh. The sun. The sixth Path, as
Sphere of the Sun. In alchemy, the sun
is gold. Observe that the number is
64 multiplied by 10. Pointed שֶׁמֶשׁ, it
means "servant, attendant; euphemism
for virile member, male noun. As a verb,
שָׁמַשׁ, "to minister, officiate,"

שֶׁמֶשׁ

Timmer. A verb meaning "to rise up straight
(like a palm tree)."

תִּמְרָה

Khurum melek-Tzor. Hiram, King of Tyre.
This Gematria is actually 534, for the
word tzor is spelled defectively in the
Hebrew text, צָר, that is, the ך is omitted,
and the o-sound supplied by placing the dot
over צ. Enter this also under 534.

חִירָם מֶלֶךְ-צֹר

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You will find this in 2 Chronicles 2:3. The literal translation is, "Hiram, King of the Rock." Here we must remember that the "rock" is one of the occult symbols of God as the Life-source or origin of physical existence. In the symbolism of Freemasonry, Hiram, King of Tyre is associated with the West and with the setting sun, and the officer who represents him is charged with the duty of preserving harmony, and of seeing that the Builders receive the wages due them. Thus Hiram is a symbol of the completion of work, and of fulfilment.

In 2 Samuel 5:11, and in 1 Kings, Hiram is spelled חִירָם. Be alert!

Kos tankhumim. The cup of consolations.
Same as the cup in Psalm 23, "my cup
runneth over."

כוס תנחומים

Shalish. Third. Name of a measure. (Isaiah
40:12). Triangle.

שליש

Tiphareth is the third projection from Kether, Chokmah being the first, and Binah the second. Here is a hint that the rulership which is implied by calling the sixth Path מֶלֶךְ, melek, or King, is based on measurement.

Debir Qadeshkah. "Thy Holy Sanctuary."
Psalm 28:2.

דביר קדשך

Tzephithan. "Their appearance."
In reference to the appearance of the
10 Sephiroth, comparing it to a flash
of lightning.

תצפיתן

βασίλεια εἰρήνης. Kingdom of peace. βασίλεια also
means "a queen, princess." Note that
in Hebrew this would be "Kingdom of Solomon."
The basic idea is that of balance, or equi-
librium.

The name Solomon is spelled שְׁלֹמֹה, Shel-o-mo, meaning "pacific."

You must never accept any Gematria as being numbered accurately. Scrupulously verify the addition, no matter who has written it. Errors creep in to the most painstaking work, and go undetected until discovered by some careful student. You must verify all Gematria. This is sufficient for this week.

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רוּחַ, Ruach, meaning primarily "breath," is specially attributed to Tiphareth; in this Qabalistic attribution (though Tiphareth does correspond also to the element of air) we must consider the later meanings which were given to Ruach.

A peculiarity of Hebrew is that it had, in its earlier stages, almost no words for abstract ideas. Just as every letter is a picture of some physical object, so are all the primitive Hebrew words pictorial. This is one reason the Bible, even in translation, exerts so great an influence. From first to last it is a picture-book, and its brilliant imagery is unforgettable.

On the other hand, this peculiarity is at the bottom of most of man's misunderstanding of the Bible. The images are so clear that in passages where they are used as symbols, as in prophecy, or in the opening chapters of Genesis, they are often taken literally.

Even when we know they are symbols, there is always the danger, as with any symbol, of reading our own preconceptions into the symbol rather than extracting the inner meaning from the symbol. Throughout the B.O.T.A. lessons, those responsible for their preparation have been on their guard against this tendency. It has been their good fortune, moreover, to have access to certain unwritten instructions which have enabled them to avoid both false literalism and false allegorizing.

The word רוּחַ is a case in point. We know its original meaning is breath - that is, air in its special relationship to the human organism. We know, also, that the three letters composing the word refer astrologically to the head, neck and chest of man; and to the influences of the sun (ו), Venus (ח) and the moon combined with the influence of Jupiter (ר). Thus the very letters of the word represent certain functions of radiant energy in the human brain, expressed as self-consciousness (ו); their coloring by memory and imagination in mental activities strongly tinged with emotion (ח); and their combination with powers in the field of subconsciousness having their most important physical organ in the solar plexus, the Jupiter center.

This enables us to understand why Ruach, in Qabalistic psychology, and in its ordinary Biblical sense, stands for what the Greeks called ψυχή, psyche. The psychical nature includes the ordinary elements of personality, self-conscious and subconscious.

In Man the self-conscious elements have reached their highest evolution. Yet the ordinary member of *genus homo* by no means represents the culmination of the Life-process. If the psyche or Ruach has no conscious link with what Qabalists call Neshamah and assign to the Sephirah Binah, or with what the Greeks named *νεψυχή*, the man is under the hypnotic spell of the delusion of separateness; and he is little more than an animal whose self-conscious reasoning powers enable him

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to be, as Goethe put it, "far beastlier than any beast."

Ruach includes certain influences which belong to a level above that of self-conscious personality. These influences are pictured on the Tree of Life by the fourth and fifth Sephiroth, and the paths descending from them to Tiphareth. For Qabalistic psychology, memory and will are super-personal elements of man's constitution. Memory is attributed to Chesed, and will-power to Geburah. The super-personal memory is linked with the Ego through the channel of the 20th Path which is pictured in Tarot as Key 9, The Hermit. The channel which carries the super-personal will-force down to the Ego seated in Tiphareth is that of the 22nd Path, pictured in Tarot by Key 11, Justice. And, of course, the channel through which the self-knowing of the One I AM seated in Kether is carried down to the personalized Ego in the sixth Sephirah is the path of J, Gimel, symbolized by the High Priestess.

What we have just written should help you to understand better why the sixth Sephirah is said to be the Intelligence of Mediating Influence. All its functions depend upon the descent of power from above, and their exercise is weak and distorted when this fact is not perceived.

Yet even a deluded man loses not a jot of the dominion indicated by Qabalists when they call the sixth Sephirah מֶלֶךְ , Melek, the King. The king's rule may be bad for his subjects and for himself, yet his decrees have force. Everything below that level responds automatically to this conditioning. Thus the deluded man actually creates the conditions which make him suffer. When he awakens to the true state of things and "comes to himself," as the story of the Prodigal Son puts it, the same control over what is below enables him to transform his own personality and create for it a new environment.

The Gematria of מֶלֶךְ gives us many hints. Among words corresponding to 214 are

Azor. A girdle or belt; band. Here it should be noted that a girdle is a symbol for Venus, and suggests control and support. As an adjective גִּירָם , girded, girt. There is a Greek word for girdle which will be given later under its number.

גִּירָם

214 is 60 plus 60 plus 24 plus 70, the perimeter of one of the trapezoidal faces of the Unfinished Pyramid on the reverse of the Seal of the U.S.A.

Hur, father of Uri. Meaning white, pale.

חֹרֵר

Digedduq. Nicety, fine point, detail; precision.

דִּקְדּוּק

A Rabbinical word which has for its primary meaning accuracy; from a root implying minute discrimination. In later Hebrew it means Grammar, and is related to Ruach

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and sixth Path because one of the principal functions of Adam, the Ego-consciousness, is to give names to things. Our mastery of what is below the personal level is, more than we realize, dependent on the accuracy of our speech.

Yarad. To descend; to move from a higher
to a lower level. Irad, ירד, son of Enoch.

ירד

But this same verb means also to bring down, to make something descend. This is one of the key-words in the magical language, because it expresses a law which applies to all human use of the Life-power. In using electricity, however we apply it, the energy must always pass from a higher to a lower potential. And this holds good for all works of magic.

Maadannim. Dainties, delicacies; pleasures,
delights; bonds, fetters.

מאדנים

succus lunae et solis. Juice (or sap) of the sun
and moon. This occurs in the text
accompanying a plate on page 13 of *Secret
Symbols*. The commentary tells us that this
sap must be fixed before it is transformed
into fog or smoke. It says also that the
two fogs or smokes are the roots of the
Hermetic Art.

"I am the sap which maintains and makes alive everything in nature, and I come from the Above into the Below. I am the dew of heaven and the oiliness of the earth. I am the fiery water and the watery fire. Without me nothing can have temporal existence and life. I am near all things, yes, and through all things, yet unrecognized."

THE SEVENTH PATH: נצח

נצח, Netzach, Victory, is the name of the seventh Sephirah. Its value, 148,
has this Gematria:

148

Nahtzach. As a verb, to shine, sparkle;
to be victorious. Pointed נצח, to superintend;
to lead in music; glorify, be victorious.

נצח

Netzach. Victory; eminence; everlastingness;
perpetuity, eternity; juice of grapes, (This
is the literal definition in the Hebrew
dictionary).

נצח

Eheyeh-Yah-Tetragrammaton Elohim.

אֵהְיֶה-יְהוָה אֱלֹהִים

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This is a Divine Name which combines the names of God ascribed to Kether, Chokmah, and to Binah. Thus it stands for the Supernal Triad of Sephiroth, and by its correspondence to קצ intimates that in some sense the seventh Sephirah is a synthesis of the powers of the Supernal Triad.

It should be remarked here that 148 is 4×37 , or $7 \times \text{קצ}$.

Elahhah Illayah. The Most High God.
Aramaic. Daniel 3:26.

אלהא עליא

Beniy Elohim. Literally "Sons of the Elohim," or "sons of God."

בני אלהים

This is the name of a choir of angels attributed to Hod, the eighth Sephirah in Assiah, the material world; and the same choir is attributed also to Hod in Briah, the creative world.

Moznaim. Balances, scales; the sign Libra; in later Hebrew, horizontals. In this latter meaning is a clue to the use of the term "horizontals" in Freemasonry.

מזננים

Nakhatz. To press, to urge; to be urgent; to require haste. This word is related to the 7th Sephirah as the seat of desire and passion. Same letters as in Netzach.

נחץ

Sakhap. To scrape away; to sweep away; to bear down, to cast down.

סחף

Khasahf. Clay. (Daniel 2:33).

חסה

Khoseph. Revelation; laying bare.

חסף

Khahsaf. To lay bare, reveal; draw water.

חסף

Pesakh. Literally "a skipping over," the technical term translated Passover in the English Bible.

פסח

Qemakh. Flour, meal.

קמח

The relation of this word to Netzach, the seat of desire, is an important clue to the inner meaning of Jesus' parable of the leaven, which a woman took, and hid in three measures of meal. The three measures may be understood to be the three Sephiroth immediately below Tiphareth on the Tree of Life: Netzach, Hod and Yesod. These three are the seats of the principles of personal consciousness, and it is they which must receive the leaven which comes from above.

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148 (continued).

spiriti damnati. Reprobate spirits.

This Latin term is found in *Secret Symbols*, page 30. It does not mean "spirits of the damned," but rather, "spirits under condemnation." It refers to the uncontrolled activities of the desire nature. Yet these, brought under right direction from above, are released from the "condemnation," that is, from automatic response to deluded self-consciousness.

64

Netzach is also the Sphere of Venus, and in Hebrew this is נֹגַח, Nogah. The value of this word being 64, it corresponds to all the Gematria of 64. This you have been given.

525

The Divine Name attributed to Netzach is יְהוָה צְבָאוֹת, Tetragrammaton Tzabaoth, translated "Lord of Hosts" or "Jehovah of Hosts" in English Bibles. Note that this name corresponds in some degree to the central figure of Tarot Key 7, a warrior.

Tetragrammaton Tzabaoth.

יְהוָה צְבָאוֹת

The word צְבָאוֹת is from a root meaning "to go forth to war," and the number of this root, צָבָה, is 93, or 3 x 31 (78). See Psalm 24:10 where it says: "who is the King of Glory? The Lord of Hosts, He (הוּא) is the King of glory."

Zerah Abraham. Seed of Abraham. Notice that in 2nd Chronicles 20:7, Abraham appears as the *friend* of God. This is a link with the basic meaning of the 7th Sephirah.

זֶרַח אַבְרָהָם

Chokmath ha-mebita. Rhetoric, one of the 7 Liberal Arts. Note that it is a *speech* art, and that Key 7 in Tarot is associated with speech.

חֻקְמַת הַמֵּבִיטָה

Daniel, master of the magicians. (This is from the notes of Paul Case. He did not give the source, so the pointing could not be verified).
מַגִּים, magic, to engrave; מַגִּים, magician.

דָּנִיֵּאל רֹב חֲרָמִים

525 equals 5 x S: 0 to 14.

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710

The seventh Path is called the Occult, Concealed, or Hidden Intelligence. The Hebrew adjective is נִסְתָּר, nisetar.

Nisetar (sometimes nesether). Hidden, mysterious; occult mysticism.

נִסְתָּר

It is "so called because it is the brilliant splendor of all the 'intellectual powers' which are beheld by the eye of understanding, and the thought of faith." The opening of the "eye of understanding" considered as a stage of spiritual unfoldment, has to do with the awakening of an organ in the human brain. This is accomplished by the operation of the force which is described as being "the brilliant splendor of all the intellectual powers." See Tree of Life Lesson 26.

Yahrek. Literally, the thigh; but used as a euphemism for the phallus. (The final ך is reckoned as 500. Compute this word also with ך as 20, which is 230 and file under that number also.)

יָרֵךְ

In the Apocalypse (19:16), the Greek noun μῆρ (260) has the same esoteric meaning. This is closely linked to the Qabalistic ideas associated with the 7th Path, which have to do with the activity of the generative and reproductive powers of the One Life. It is an open secret in these days that the forces at work in those parts of the human body which are the seat of man's strongest desires are the ones which must be controlled in order to win the victory of which the reward is liberation.

πιστόν. A common New Testament form of the Greek word meaning "faithful, true, trustworthy."

πνεῦμα ἅγιον. Holy Spirit (John 20:22). In the passage cited, the Greek words are used without the definite article, just as they are written here. In the Authorized Version this word is translated Holy Ghost.

θύρα. Door. (John 10:1, 2). "He who comes in by the door is the shepherd of the sheep."

THE EIGHTH PATH: 717

717, Hod, the name of the 8th Sephirah, means splendor, eminence, prominence. The value of the word is 15, or the theosophical extension of 5. The Gematria of the number 15 you have received in previous lessons. Hod is the seat of the personal

Lesson 35

intellect, the self-conscious mind which reaches out by means of the senses to make contact with man's environment.

48

Hod. Glory, splendor, majesty; eminence.

הוד

Kokab. Mercury. Planet, star.

כוכב

This self-conscious intellect is represented in Tarot by the Magician, and this Key is a symbol for what both alchemists and astrologers call "Mercury." The Hebrew name for Mercury is כוכב, kokab, and this is applied also to the 8th Sephirah, which is the Sphere of Mercury, or the field of the Mercurial activity of self-consciousness.

The value of the word כוכב is 48. Notice that the numeration of its first two letters is 26, and of its last two letters, 22, so that to the initiated eye the word shows the working of the 26 (that is, Tetragrammaton) through the 22 (that is, the letters of the Hebrew alphabet). The Gematria of 48 has been previously given.

370

The 8th Path is called the Perfect Intelligence. In Hebrew, "perfect" is שלם shalem, meaning *sound, whole, perfect, completed, finished*. As a proper noun the same word is the place-name "Salem," as when Genesis 14:18 mentions Melchizedek, King of Salem. In the Western Tradition there is a great deal of occult instruction connected with this. One clue to it all is that "Salem" refers to the 8th Sephirah.

Shalem (actually shaw-lame). Entire, whole, complete; perfect; finished; healthy; true; faithful; unharmed. The name Salem.
Shillame. To complete, finish, make whole; to reward.
To be safe, uninjured; to be completed; to be at ease, peaceful.

שלם

שלם

שלם

Derek Olahm. The way everlasting. Here the final ך is reckoned as 20. (Psalm 139:24).

דרכך עולם

Awqqar. To pluck up, to root out; to be sterile; to castrate; to make barren.
Iqqawr. An Aramaic noun. Stem, root; essence. reality, main object; dogma; principle; God.

עקר

עקר

עקר

Tzaraph. To smelt, refine; to melt together; to test, try; to cleanse, purify; to connect; to combine; also try to examine. This latter

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meaning is more directly connected with the general significance of the 8th Path.

Qayra. To rend, to tear.

קָרַע

This word is a direct reference to the analytical power of intellect, the power which can tear things apart. It is the same power which is represented in the Hebrew alphabet by י' Zayin, the sword, and by Key 6 in Tarot. Misused, it leads to very evil results. Thus the verb means also, to slander, to revile - a direct consequence of that false analysis, that bad judgement based on superficial appearances, which is so common, and to which אָקָר, awqgar, to pluck up, has direct reference. For all such false judgements are separative, and take the thing or person judged out of the context of relationships which make for true understanding.

οἶκος. House. (1 Peter 1:4). This is the exact Greek equivalent of בֵּית, Beth, the name of the letter corresponding to Mercury, whose influence is at work in the 8th Path.

Annuit Coeptis: Novus Ordo Seclorum. These are the two Latin mottos on the reverse of the Great Seal of the United States. In English they read: "He hath prospered our undertaking: a new order of the ages (or, a new order of the aeons)."

The οἶκος or house which is the symbol of the "new order" on the Great Seal, is a piece of Egyptian masonry, an unfinished pyramid.

Here we may note that the number 370 is the area of the square on the hypotenuse of a right-angled triangle with an altitude of 3 and a base of 19. The number 370 refers to אָב, the Father. The number 19 is that of חַוְוָה, Chavvah, or Eve, the Mother. 370 is the sum of the squares of 3 (9) and 19 (361). Thus the number 370 is related to the SON, and in the New Testament all important names of Christ are multiples of 37, or one-tenth of 370.

Again, דֶּרֶךְ עוֹלָם, derek olahm, is the Psalmist's figure of speech for the Divine Order, עוֹלָם is the Hebrew for what the Latin expresses by *seclorum*, and דֶּרֶךְ corresponds to *ordo*. Thus *ordo seclorum* is actually a Latin translation of עוֹלָם דֶּרֶךְ. It is a perfect order, and its consequence is PEACE (שָׁלוֹם). Furthermore, it is an order which brings about perpetual renewal, hence *novus*. And because it never comes to an end, there is a sense in which it never is finished although it is perfect in the sense that all its parts are fitly framed together. Consequently with a subtlety which commands our admiration, Our Bretheren of the Inner School when they aided in the formulation of the American national arms, influenced the committee to choose an unfinished structure of Egyptian masonry as the symbol of the new order of the ages.

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585

אלהים צבאות, Elohim Tzabaoth, literally, "gods of armies," as the Divine Name assigned to the 8th Path. It is the number 585, in itself noteworthy because it is the square of 12 (144) plus the square of 21 (441).

12 is the number of the Divine Name הוּא, Hu, one of the titles of Kether; 21, the value of אֵלֶיָּהּ, Eleyeh, the Name of names assigned to the same first Sephirah. Thus אֵלֶיָּהּ, as the sum of the squares, or self-multiplication, of these two names of Kether, represents mathematically the fullest manifestation of the Will-to-good, i.e., the perfect expression of Kether.

Ha-seraph. The Serpent. Also the name of an order of angels. The Hebrew dictionary lists them as "fiery" angels. Here bear in mind that the serpent is a symbol of Mercury or Hermes. The spelling here is different from that of the word serpent in Genesis. There it is נָחִשׁ. In Numbers 21:8, שֶׁרָף is translated "fiery serpent." Then Moses made a "serpent of brass."

הַשֶּׂרָפִים

Le-khoph Ahnith. "for a haven of ships." Said of Zebulun in Genesis 49.

לְחֹף אֲנִית

Parahshaw. Sum (Esther 4:7), declaration (Esther 10:2). Exact statement; branching off; sea voyage, crossing the ocean; section, portion of scriptures. (See Esther 4:7; 10:2).

פָּרָשָׁה

Ammudi shibeaw he-Chokmah. The Seven Pillars of Wisdom. A development of the intimation given in Proverbs 9:1: "Wisdom hath builded her house, She hath hewn out her seven pillars."

עֲמֻדֵי שִׁבְעָה הַחֲכָמָה

Tequiaw. Blast of the horn. Blowing of the Shofar. Pledging (by striking hands). (See K.D.L.C.K. page 386).

תְּקִיעָה

THE NINTH PATH: יְסוֹד

יְסוֹד, Yesod, the name of the 9th Sephirah, means Basis or Foundation. The value of the word is 80, which is also the value of the letter ד. Hence the Book of Tokens says: "Destruction (represented by Key 16, Mars) is the foundation of existence."

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2

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80

Ha-Yehudim. The Jews. (Esther 6:14).
This is one of a number of hints
scattered throughout the Scriptures
that the forces represented by the
Tribe of Judah are fundamental in
human life.

יהודים

Sod-yod. Secret of Yod. Apart from the
fact that in Hebrew, as in English,
"secret" has a double meaning, the
letter ' specifically symbolizes the
phallus.

סוד-י

Va'ad. A gathering, a meeting, an assembly.
Viade. As a verb, to appoint, designate.

ועד
ועד

Yah Adonai. God of Yesod, the Malkuth of
Briah, the world of creation.

יה אדני

Yah. A shovel for removing ashes. In the
Vulgate translation it is given as *forceps*.
The letters of this word are the Hebrew
equivalent of the initials I.O., designating
one of the Founders of the Rosicrucian Order.

יע

Kahlal. To complete, to finish, to make whole.
As a noun, קלל, general rule, principle,
community; total sum; inclusion; generalization.
This should be related to the various meanings
of 9, the number of the Sephirah Yesod.

קלל

May Yehudah. "Waters of Judah." (Isaiah 48:1).
Note that י is a figure of speech for
semen virilis. This has a definite relation
to the Qabalistic doctrine concerning Yesod,
as representing the generative organs of the
archetypal man.

מי יהודה

By Latin Gematria, the initials of the first
four Rosicrucians, who were the basis or
foundation of the Order:

C.R.C. numerical value 22;
G.V. numerical value 26;
I.A. numerical value 10;
I.O. numerical value 22.

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Note that 22, which is the Latin value of C.R.C. and of I.O., has a connection with the paths of the letters on the Tree of Life, and with the number of Tarot Keys. 26 (G.V.) is the Hebrew value of י"וה"ו. 10 (I.A.) suggests the ten Sephiroth. Thus the whole system of 32 Paths is intimated.

This sequence also suggests: "By His hand (כ"י, 22), Tetragrammaton (יהוה, 26) reveals Himself in the Sephiroth (10) and the letters (22)."

It may also be noted that Yesod, like Tiphareth, is a point of concentration for influences descending from above, and a point of equilibrium between opposite and complementary Spheres (Netzach and Hod). Careful consideration of the Gematria given in this list will show that Yesod is the real completion of the Tree, the point at which all the streams of descending influence, except those passing through the paths of P, Qoph, and W, Shin, make their final convergence, and the place in which they are synthesized.

87

Yesod is called the Sphere of the Moon, in Hebrew לבנה, Lebanah or Levanah. (ל without the dot in its bosom is supposed to be sounded as V. With the dot, ב, the B-sound). The value of this word is 87:

Levanah, or Lebanah. The Moon, Properly,	לבנה
the white, the pale. (Canticles 6:10).	
Brick, tile. (Genesis 11:3; Ezekiel 4:1),	לבנה
from white clay.	
Whiteness, clearness.	לבנה
Frankincense.	לבנה

The first two letters spell לב, heart;
the second two letters spell יו, son;
the last two letters spell הו, ornament, beautification;
the first three letters spell לכו, white;
and the last three spell בהו, to build, to make,
to erect.

Which suggests, 1, that in the heart of the Son (Man) are to be found the sources of beauty; 2, that in the aspect of the Life-power identified in Yoga and alchemy as the "White Work of the Moon" is concealed the real secret of building the mystic temple of regenerated humanity.

Abi-ad. The everlasting Father. (Isaiah 9:6).	אבי-עד
This is part of a long Name given the Son.	
Look it up.	

Aniy Tetragrammaton. I am the Lord (in the Authorized Version of Isaiah 42:8).	אני יהוה
--	----------

THE MAGICAL LANGUAGE

Lesson 36

4

Awsook. Vessel, flask, cup, pot for holding anointing oil. Refers to Yesod as the receptacle of influences flowing down from above.

אָסוּק

Belimah. Restraint, enclosure, limitation. In the Sepher Yetzirah the same word is used as a noun denoting nothingness, nonentity.

בֵּלִימָה

Zahmam. To purpose, to think, to devise; plot. As a noun, זָחַם, plan, device, purpose.

זָחַם

Paz. Gold as found pure. Pure, fine gold. See Psalm 21:3.

פָּז

Kahl-kebooddah. "All-glorious," (is the king's daughter). Psalm 45:13. Refers to the king's daughter, and the Qabalists understand her to be Malkuth, the tenth Sephirah. Yesod, of course, may be conceived as being *within* Malkuth, the most external of the Sephiroth.

כָּל-כְּבוֹדָה

Stork. (Puzzle over this one)

סְטוֹרְקָה

Animus Dei. Life of God.

rosa coeli. Rose of heaven.

sanctus. Holy.

220

טהור, tahoor, clean, pure, purified, is the adjective applied to the 9th Path. It is important to recognize that what is represented by Yesod on the Tree is in itself *basically* clean. Such impurity as may be found in it is nothing that is characteristic of Yesod itself. For it is the seat of the automatic consciousness, which responds to whatever is sent down from the self-conscious level.

The number of טהור (the dictionary gives טהור, tahore) is 220, a number venerated by the ancients because it is one of the few reciprocal, or amicable, numbers known to them. It is the reciprocal of 284, because the aliquot parts of 220 add to 284, and those of 284 add to 220. Furthermore, 220 is the circumference of a circle having a radius of 70, so that it is a symbol of the horizon established by our limits of vision, since 70, in the Qabalah, is the number of the letter ך (the Eye).

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220

Akharat. Mystical name of Cagliostro.

אחראת

(The editor is supplying the vowel-signs, and attempting to analyze this name. The first two letters, אה, spell the name meaning "brother, member of same unit, kinsman, friend." The last four letters, אראת, suggest the name Ararat, אררט, the name of the land in which were the mountains upon which Noah's Ark came to rest. It is conjecture, but the name suggests "Brother, or Member, of the Order of the Mountain." Remember this is the editor's guess).

This is the mystical name adopted by that sadly misunderstood mystery-man, Cagliostro. Cagliostro was by no means a perfect adept. Yet he *had* attained to a certain Grade of advancement beyond the attainments of the average human being. He was by no means the stupid pretender and charlatan pictured by Thomas Carlyle, who derived most of his data from the Roman Inquisition's lying account of Cagliostro's confession.

Bawkhiyr. To choose, to select; one chosen; one of the elect. The Greek for this is οἱ ἐκλεκτοί.

באחיר

Varidiy. Of a rose; rosy.

ורדי

Kar. A lamb; a he-lamb. A measure of ten ephahs; the Hebrew equivalent of the initials of C.R., our Father and Brother, who was the Foundation, or Basis of the Rosicrucian Order. The Hebrew dictionary also gives: battering ram; meadow, pasture.

קר

Le-qaetz. "At the end of," or, "at the limit of", as in Daniel 12:13 it is written, לְקֵץ הַיָּמִין, "at the end of the days." In the Hebrew dictionary this phrase is rendered, "the Messianic age." קץ, in the Hebrew dictionary has the meaning, "end; the end, the time of redemption, Messianic age."

לקץ

Mahasu ha-bonim. "Refused by the builders." (Psalm 118:22).

מאסו הבונים

This is one of the most important phrases in occult terminology. In the Rosicrucian allegory it refers to Brother C.R. In the New Testament it is expounded as a reference to Christ. It has also a Masonic meaning.

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Moosawd moossawd. "A sure foundation."
"Behold, I lay in Zion for a foundation
a stone, a tried stone, a costly corner-stone
of sure foundation." (Isaiah 28:16).

מוסד מוסד

Observe that this is said, like **אבן יסוד**, in reference to **אבן**, the STONE.

Makalal-yophiy. "The perfection of beauty
(out of Zion)." (Psalm 50:2).

קבלל-יפי

Nahphatz. To dash to pieces, to break; to
disperse. As a noun, **נפץ**, Nehpetz, a storm
(Isaiah 30:30), a cloud-burst. Compare this
with what is said of Yesod and its relation
to the Mars-force pictured in Tarot by Key 16.
See page 1 of this lesson.

נפץ

Roke. Tenderness, delicacy; gentle, bland.
The Hebrew equivalent of the initials R.C.,
said in the *Fama* to have been adopted by
the Rosicrucians as the "seal, mark and
character" of the Fraternity.

רך

Kamea. A magic square; an amulet. The origin
of our word "cameo."

קמיע

Christus, Deus et Homo. Christ, God and Man. (*Secret
Symbols of the Rosicrucians*, page 36). A
clear indication as to what the *Fama* means
when it speaks of C.R. as the Foundation
of the Order.

Novus Ordo Seclorum. A new order of the ages, or, new
order of the aeons. One of the two mottoes on
the reverse of the Great Seal of the United
States.

Lapis (51, Latin for stone) plus **λίθον** (169, Greek for stone),
add to 220. **λίθον** is used often in the Greek
original of the New Testament.

Here is more dependable information on the meaning of the mystical name of
Cagliostro, which your editor found in some of the notes of Paul Case. **אבן** for
brother is correct; but the second two letters are read **אבן**, Chaldean, written as
אבן, light, without the **ל**, meaning light; and the last two letter, **אבן**, meaning
magician, soothsayer, secrecy. "Brother of the Magic of Light, or Hidden Light."

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Lesson 36

363

Shaddai El Chai. Almighty God of Life.
This is the special Divine Name attributed to the 9th Path. Its value is 363, and has Gematria which deserves special attention.

שדי אל חי

Be-Yah shamo. By (or in) his name Yah.
(Psalm 68:4). The American translation renders it: "Whose name is Yah."

בְּיָהוּ שָׁמוֹ

By his name Yah is applied to the rider in the heavens, described in verse 5 by a word, עֲרֹבָה (א), which, in addition to meaning sky or heaven, also means desert-plain, wilderness, literally the vast expanse of the sky. But in verse 33 of the same Psalm he is called the rider in the heavens again, and there the phrase is: לְרֹכֵב בְּשָׁמַיִם עֲדָתִי, "who rideth upon the heavens, the heavens of ancient days," (i.e., primordial heavens). עֲדָתִי, the word for ancient days, or the primordial heavens, also means East, and front, as the opposite of back.

Ha-nakash. The serpent. Thus written in Genesis 3:1). Compare this with נָחֲשִׁי on page 1 of this lesson under 585.

הַנָּחָשׁ

Zera Elohim. A godly seed. (Malachi 2:15).

זֶרַע אֱלֹהִים

Literally, seed of God, or offspring of God. Observe that this is related to Yesod. Furthermore, Brother C.R., the Founder of the Rosicrucian Order, is described in the *Fama* as "a seed planted in the breast of Jesus."

Gan be-Eden mi-qedem. "A garden in Eden eastward."

גַּן-בְּעֵדֶן מִקֶּדֶם

Ha-Messiach. The Messiah. The anointed, that is, the Christ. Note that the New Testament says the "seed" is the "word."

הַמָּשִׁיחַ

430

Yesod has also the name יְסוֹד עוֹלָם, tzadiq yesod olahm. In some Qabalistic works this is explained as signifying "The righteous man is the foundation of the world." Actually the meaning is: "Righteousness is the foundation of the world." The value of this phrase is 430, and is the value of the following:

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Lesson 36

430

Mesaperiym. The second word in the first verse of Psalm 19. Translated by the Authorized Version as "declare." In the American translation, it is rendered as "are telling."

מְסַפְּרִים

The Zohar, Prologue 8a, says the "heavens" are the bridegroom, who enters the bridal canopy. מְסַפְּרִים, declare, signifies that they radiate a brilliance like that of a sapphire . . . and scintillating from one end of the world to the other. 'The heavens declare the glory of God' as soon as the Bride (10) beholds her Spouse (6).

Miqqedem mimay olahm. "From of old, from everlasting. (Micah 5:1).

מִקְדָּם מִימֵי עוֹלָם

Nefesh. The animal soul; the automatic consciousness, seated in Yesod.

נֶפֶשׁ

Nefesh, the animal soul, is the animating principle shared by man with the kingdoms of life below the human level. By some Qabalists it is assigned to Malkuth. Our Fraternity assigns Nefesh to Yesod, because of the fact that the numeral value of נֶפֶשׁ, 430, is also the value of יְסוֹד עוֹלָם, the full name of Yesod.

Nahshaf. To blow, breathe.
Evening twilight, evening; darkness, night; morning twilight, dawn.

נֶשֶׁף
נֶשֶׁף

Shafan. A treasure; to conceal.

שָׁפָן

Phereqim. Joints, parts, members.

פְּרָקִים

Tohu va-bohu. "Formless and void."
(Genesis 1:2).

תוהו ובוהו

תוהו ובוהו applies particularly to פְּרָקִים. Careful meditation upon, and development of the Gematria of 430 will unfold the whole Qabalistic theory. Note particularly that it corresponds to the full title of Yesod (which is translated "everlasting foundation" in the Authorized Version of Proverbs 10:25).

Tael. Mound, heap, hill.

תֵּל

ἀριθμός. Number. In a sense, all of our finite numbers are synthesized by 9.

νόμος. Law.

μόνος. Alone of many; ONE.

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Lesson 37

THE TENTH PATH: מלכות

מלכות, Malkuth, is the name of the tenth Sephirah, meaning Kingdom. Its number, 496, is the theosophical extension of 31. Thus it symbolizes the full expression of 48, El, the Divine Name of Chesed, the 4th Sephirah. More than this, 496 is the square of 22, or the self-multiplication of the number of Chesed, multiplied by 31, the number of the Divine Name of Chesed. Finally, 496 is the third perfect number--the two preceding it being 6 and 28. Its Gematria includes:

Ehben beth-el. The Stone of Bethel.

אבן בית-אל

It is the stone described in the story of Jacob's dream in Genesis 28:11, 19. Tradition identifies it with the stone in the British Coronation Chair, now in Westminster Abbey.

Ha-dam hu ha-nefesh. "The blood is the life." (Deuteronomy 12:23). Note that in this passage נפש is the same animal soul, or automatic consciousness, which has its special seat in Yesod.

הדם הוא הנפש

Sholam yehiyeh lah-kam. "Ye shall have peace." (Jeremiah 4:10).

שלום יהיה לכם

Tzahroor. As an adjective, bound up, tied up, preserved.
Tzeror. Bundle, package, bag, pouch; pebble, little stone.

צרוּר

צרוּר

Shiqqootz. Disgusting, filthy; an abomination, an idol. (Daniel 12:11). This word refers to Malkuth.

שקוץ

Shiqqootz refers to Malkuth, the sphere of physical sensation, when it is apparently separated from the Sephiroth above. Malkuth is the lowest and most external Sephirah, and when man's consciousness is fixed on Malkuth, to the exclusion of higher, interior objects of perception, he is an idolator; for in Malkuth are but the projected images of inner states of being, and to worship the images, to trust in appearances, is idolatry.

חזיון לילה

Chahzooth layelah. Media Nox. Night vision; night revelation.

לַיְלָה

Leviathan. Dragon, sea-serpent.

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Leviathan, "The Great Serpent of the deep," which Hebrew folk-lore suppose to be the cause of eclipses of the sun and moon by swallowing these luminaries, or by throwing its folds around them. Leviathan is the serpent of darkness, the great devourer, and is used as a symbol for Egypt in Psalm 74 and in Isaiah 47. In these two passages Leviathan is a symbol of a symbol, because Egypt itself represents the darkness of the physical plane, and the earth as the great grave which swallows generation after generation of human lives.

Leviathan is a symbol for the physical plane as it appears to the ignorant. It is the symbol of the Old Serpent, the Cosmic Antagonist, closely related to the Tiamat of Babylonian mythology. Yet this is really the ALL, \aleph , and when we understand it, the dark antagonist is seen to be the perfect order, or kingdom.

(Your editor is including some notes from Paul Case's Note-book under 496):

1. \aleph \aleph , Leviathan, the serpent is 854 (Isaiah 27:1) is equal to \aleph \aleph , the Kingdom, Messiah (854).
2. The Crest of the U.S. is a glory, or, breaking through a cloud, proper with a constellation of 13 stars, argent, on an azure background, or the Sun equals 7 equals 200; Argent equals the Moon, equals 1, equals 3; Azure equals Jupiter, equals 2, equals 20. 200 plus 3 plus 20 equals 223. 223 equals \aleph \aleph "Tender Father," (see Genesis 41:43). On the reverse, in the same relative position, is an Eye, \aleph , 70, in a triangle, 3, 1, surrounded by a glory, or 7, 200; 70 plus 3 plus 200 equals 273, and 223 plus 273 is 496. Thus these two details and $\mu\omicron\nu\omicron\gamma\epsilon\nu\eta\varsigma$ closely refers to $\text{In}\sigma\omicron\upsilon\varsigma$, Qabalistically spelled by the colors in the escutcheon and the Crest. Joseph is also hinted by \aleph \aleph , and \aleph \aleph is 156, or 12 x 13.
3. \aleph , lamb, plus \aleph , skin, is 496. A Mason's apron is Lambskin.
4. \aleph is 31, and 31 reduces to 4, the number of the Sefirah \aleph . 496 is the value of \aleph \aleph , and 496 reduces to 10, which is the number of the Sefirah Malkuth. 10 is the numerical extension of 4. The name of the 10th Sefirah is the numerical extension of the NAME of God attributed to the 4th Sefirah.

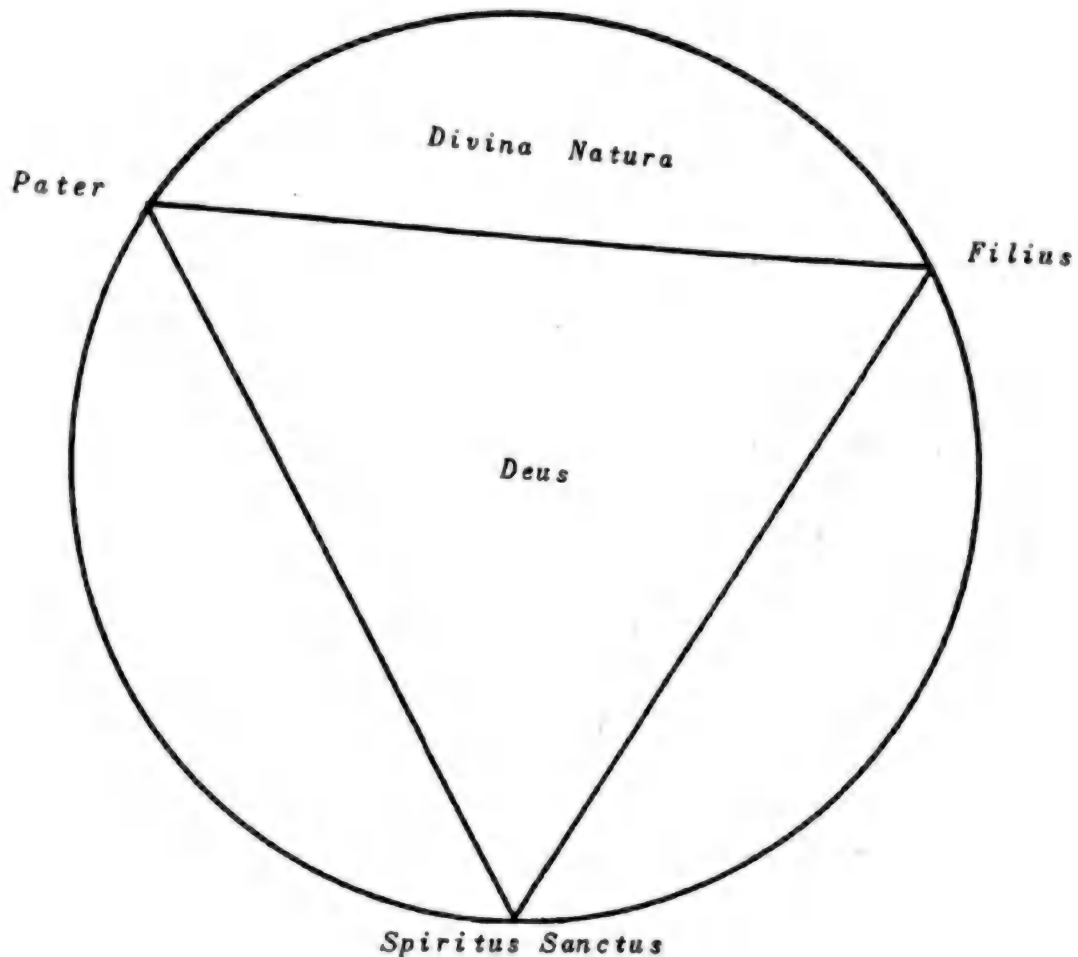
$\mu\omicron\nu\omicron\gamma\epsilon\nu\eta\varsigma$. One-begotten, alone-born. The English translations of the New Testament usually render this word "only-begotten," but this is by no means an accurate translation.

Pater, filius, spiritus sanctus, divina natura, Deus.
Father, Son, Holy Spirit, Divine Nature, God.
These Latin words are brought together in *Secret Symbols*, page 30, as the text explaining a diagram. The diagram is a radiant, golden

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circle, enclosing a down-pointing equilateral triangle. Inside the triangle is written the word *Deus*. Above the triangle, in the circle, are the words *Divina Natura*. Outside the circle, the three points of the triangle are the words: *Pater* at the left upper point, *Filius* at the right upper point; and at the lower point of the triangle the words *Spiritus Sanctus*. See the diagram above. Do not neglect the wonderful discipline and suggestive power of copying the diagrams in this course.

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55

55 is the extension of 10. 10 continually repeats itself, and is a symbol of recurrence, one of the meanings of Key 10, The Wheel of Fortune.

קלה, Kallah, the Bride, is one title of the 10th Sephirah. Its value is 55, the theosophical extension of 10. Note that this number also makes 10 by reduction. The Gematria of 55 includes both positive and negative words. They should be carefully studied, and reconciled by those words which balance the seeming opposites.

Kallah. Bride. Name of Malkuth. Literally
"the crowned one."

קלה

To be complete, be completed, be finished;
to come to an end, be destroyed, consumed;
to pine, waste away; fail.

קלה

Ha-kol. "The All." All, everything.

הכל

This is an intimation that Malkuth represents the sum-total of all the influences on the Tree of Life, concentrated into the field of manifestation we call the "world."

Ab-Aima. Father-Mother.

אב-א'מא

This combination of the titles of Chokmah and Binah intimates that in Malkuth we have the balanced manifestation of the male potency of Wisdom and the female potency of Understanding. It is this balance which is symbolized also in Tarot by the central figure of the 21st Key, The World.

Gezilah. Robbery, pillage.

גזילה

In the occult sense, this refers to the tendency of the senses, having their seat in the 10th Sephirah, to produce the illusion of separate personal existence, and thus to induce man to ascribe to himself instead of to the One Life, powers and possessions which cannot be rightly administered while one is influenced by the delusion of separateness. This is what is sometimes called "idolatry," and in this instance, "robbery."

Gannawb. Thief, robber. As a verb,
גנב, to steal, rob.

גנב

Doomah. Silence, stillness; figuratively,
the grave. Dumah, angel of the dead. As
a masculine noun, same pointing, this
word has the special meaning of "silence."

דומה

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5

Ha-dom. A footstool. A stool, a resting-place for the feet. "The earth is my foot-stool," in Isaiah 66:1. Note that Malkuth is the only Sephirah referred to the element of earth.

הַדָּם

Ha-adamah. The ground. (Genesis 2:6).

הָאָדָמָה

Nah. Ornament.

נָה

Hawlak. To walk, to go, depart; to follow; to pass away, disappear. הָלַךְ, to swell, heave. As a noun, הָלַךְ, traveler, flowing.

הָלַךְ

Negeb (or Negev). South, south country; noon, mid-day. As a verb, to be dry.

נֶגֶב

Be-ehben. "with (or in) a stone."
Exodus 21:18).

בְּעֵהְבֵן

'Αγελεία. An epithet of Athena. "She who carries off the spoils," said by occult tradition to have been used by the Pythagoreans, in reference to the number 7. (ληϊτις, λείαν ἄγουσα: the Greek for, "She who drives off the spoils.")

Here note that 7 and 10 are related, because the extension of 7 is 28, which reduces to 10. And while we consider this it might be well to mention that if 28, the extension of 7, be extended also the result is 406, which not only reduces to 10, but is also the specific number of 10, tav, the letter-name corresponding to Key 21, and of 1066, "Thou," of 1066, ateh, "Thine," one of the most important clues to the real inner meaning of the magical language. For since 1066 is equivalent to 10, and 10 means "cross," the numeral identity may be expressed verbally by the sentence: "Thou art the Cross." And he who grasps the meaning of this is in possession of a key which unlocks all doors--above and below.

λήθη. Lethe, the river of oblivion in the lower world. Latin oblivio. In Malkuth the natural man has forgotten his true identity. (This was gleaned from the Greek dictionary by your editor, and is not, at present, in our Gematria.)

Iehova. The Latin spelling of Jehovah. It recurs again and again in the occult books of the 17th and 18th centuries.

Aquila. Eagle.

mundi. Of the world.

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89

גוף, guph, goof, body, substance, is the part of the human constitution which is attributed to Malkuth. The Hebrew dictionary gives the additional meanings of "person, self, substance, essence; one of the four elements; matter, as the opposite of spirit; person, grammatical." Its number, 89, has the following Gematria:

Damah. Silence, whisper, hush. דממה

Hadach. To push away; to eject; to cast out; to drive out. הדח

Kashah. Cover, case. To cover; to veil; to protect. Also, in a sinister sense, to veil (the true nature of one's intentions). קשה

Yahat. To clothe. An Aramaic word spelled the same means "to consult." In Isaiah 61:10 this word is 'לעש', meaning, "He hath covered." The Tarot Keys corresponding to יעש are clues to its deeper meanings.

Lataim. Enchantments, the illusions of "Egypt." לטמים

Nahtal. To lift, take up; to lay upon; impose. נחל, to take up, bear. נחל, a noun meaning, burden, weight. נחל

The cross is a symbol of this burden, and of bearing the burden. Yet it should be remembered that the burden borne by those who know the Great Arcanum is light, not heavy.

Pahdah. To separate, loosen; hence to release; to ransom, redeem, deliver. פדה

Here it may be said that the mystery of redemption, veiled in the New Testament, depends upon the incarnation, to which the word גוף, through its Gematria, affords a clue. "The Kingdom of Spirit is embodied in my flesh," says the Malkuth statement in the Pattern.

Anima mundi. Soul of the world.

cibus animae. Food of the world.

Hermetis. Of Hermes, i.e., Hermetic.

pyranis. Pyramid, classical Latin spelling.

Lesson 37

95

מלכה, Malkah, "Queen," is another title of the tenth Sephirah. Its numeral value, 95, has Gematria which you have received in a previous lesson.

564

ה'לכ יסודות, kholem Yesodoth, usually rendered "breaker of the foundations." It should be noted, however, that the verb הלכ, khahlam, means primarily "to bind," and by indirect reference to the way in which one is bound by the conditions of a dream while the latter continues, is also the Hebrew for "to dream." The other translation, "breaker," seems to be a reference to the separative power active in Malkuth, whereby the essential and basic unity of being seems to be broken up into the spheres of sensation. Here one should reflect that the four elements attributed to Malkuth are not things in the universe. They are mental concepts, and at the same time the subtle principles of sight (fire), taste (water), touch (air), and smell (earth.) The value of יסודות ה'לכ, 564, has the following Gematria:

Ehben ha-roshah. "The Head-stone."
See Zechariah 4:7. Pinnacle stone
of a pyramid. *Lapis capitalis*.

עבן ראש

The passage cited is a very important one. Some have thought the headstone was the keystone of an arch; but actually it is the pinnacle of a pyramid, the capstone which is at once the determinant and the completion of the building. For the pinnacle stone of a pyramid is itself a scale-model of the whole pyramid's proportions.

Vayehi ha-Adam le-nefesh chaiah.
"and man became a living soul."
This passage from Genesis 2:7 is
explained in *The Greater Holy
Assembly* (a section of The Zohar)
as a reference to the physical
body of man.

ויהי האדם לנפש חיה

Mae Shihor. "Waters of Shihor."

מי שחור

שחור means "dinginess, sootiness, black, charred, melancholy." Thus the "waters of Shihor" refer to illusion, as, one may see by their connection, in the passage cited, with the "way of Egypt." Egypt, always, symbolizes the sphere of sensation associated with Malkuth, and the "waters of dinginess" are the sense-impressions which conceal reality, as cloudy water hides what it contains.

ῥήμη. "The Report." Latin *fama*. The Greek word, ῥήμη, in the Greek dictionary, is defined as meaning, 1. a voice from

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heaven; a prophetic voice; an oracle, an augury.
2. Any voice or words; a speech, saying; also a song. 3. A common saying, an old tradition, legend.
4. Like Latin *Fama*, a rumor, report. 5. A message.

The *Fama* is a book which the Rosicrucians themselves declare to be a veiled, allegorical expression, full of enigmas. Just as the Bible has been misinterpreted by those who take it literally, so has the *Fama* brought nothing but confusion to the minds of those who take it at its face value, as the story of an actual man who founded a German secret society.

Nequaquam Vacuum. "Nowhere a vacuum." The sign Leo. The element fire. Value 170.
Legis Jugum. "The Yoke of the Law." The eagle, Scorpio; element water. 113.
Libertas Evangelii. "Liberty of the Gospels." Man, Aquarius, element, air. 155.
Dei Gloria Intacta. "The Untouchable Glory of God." Taurus, the Bull. Earth. 126.

Total 564

These are the four numbered mottoes on the round altar in the Vault of C.R. They are definitely related to the four elements. Tradition assigns the first to fire and the symbol of a lion; the second to water and the symbol of an eagle; the third to air and the symbol of a man; and the fourth to earth and the symbol of the Bull, Taurus.

The following comments are by your editor. In a late book, "Light From the Ancient Past," by Jack Finegan, the author states that in the Ancient Babylonian Pantheon there were two divine principles:

Apsu. The Primeval sweet-water Ocean. The Male.
Tiamat. The Primeval salt-water Ocean. The Female.

The author observes that Tiamat was formerly thought of as a dragon, but, in the Babylonian myth She and Apsu became the Mother and Father of the gods. So Vivekananda also referred to Kundalini, the Serpent, as the Mother. Do not be confused. The Deep is Binah, Aima, the Mother; and the fire of Yod is concealed in her.

Here is the comment from the Zohar Paul Case mentioned in the discussion under the Gematria of "and man became a living soul,":

"I.R.Q. 941: 'and Adam was formed into a living soul,' so that it (the physical Nefesh form) might be attached to himself (otherwise, so that it might be developed in him), and that he might form himself into similar conformations; and that he might project himself in that Neshemah from path into path, even unto the end and completion of all the Paths. That is into conformations similar to those of the Supernal Man."

End of Lesson 37.

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Lesson 38

570

שַׁעַר, sha'ar, gate, entrance, is one of the titles of Malkuth. Its value, 570, has been mentioned in a previous lesson. The explanation given there should be reviewed in connection with the following list, which includes more Gematria of 570:

Sha'ar. Gate, entrance; market-place, meeting-place; measure; estimate; estimation, collection; in later Hebrew, chapter, section of a book; title page of a book. Modern Hebrew, goal. As a verb, שָׁאַר, to calculate, reckon.

שַׁעַר

Kasepith. Quicksilver. Alchemical Mercury.

כַּסְפִּית

Naphtahli. The Tribe corresponding to the sign Virgo, ruled by Mercury. It means, "My wrestling."

נַפְתָּלִי

Oras. As a verb, to bind, to roof. Eres. A noun. Couch, bed, sarcophagus. (Deuteronomy 3:11).

עֲרַשׁ
עֲרַשׁ

Aesser. The number 10. A feminine noun.

עֶשֶׂר

Awsare. To tithe; take a tenth part of. As an intransitive verb, "to make rich, become rich."

עֲשָׂרָה

Osher. Riches, wealth.

עֲשָׂרָה

Ra'ash. Quaking, shaking; earthquake; commotion, noise.

רָעַשׁ

Raasha. Wickedness, viciousness; injustice, wrong; guilt (Psalm 5:5); wicked men.

רָשָׁע

Rawshaw. Wicked man; villain; sinner; guilt; wrongful claimant. (Job 20:29).

רָשָׁע

Careful attention to the different order of the letters composing the words including ש, א, and ע will repay you.

ὁ ἐπόνοος The throne. Seat, chair of state; the chair of a judge, Teacher.

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וְהוּא. Hoi Huioi. The Sons. (Matthew 13:38).

Visita Interiora Terrae Rectificando Invenies Occultum Lapidem.

Visit the interior of the earth, by rectifying you shall find the Hidden Stone.

671

Throa. The Gate. One of the Aramaic titles of Malkuth. (The pointing here is a guess by the editor.)

תלעא

Eretz Mizraim. The land of Egypt. See Deuteronomy 15:15. This confirms what has been said of Malkuth and its relation to "Egypt."

ארץ מצרים

Voo-ba-ehbanim. "and in (vessels of) stone." (The final ם is reckoned as 600). See Exodus 7:20. Enter this also under 111.

ובאבנים

Osah Periy. Bearing (making) fruit.

עושה פרי

Aleph-Daleth-Nun-Yod. The full spelling of the Divine Name, אדני, Adonai.

אלה דלת נון יוד

Seim. Dry measure (for grain, third part of an epha.)

סאים

Geburathekem. "Your strength." (See Isaiah 30:15.) In the passage cited, it is said that "your strength" shall be in quietness and in confidence. The final ם is reckoned as 600.

גבורתכם

Be-kawl-har qahdeshi. "In all my Holy Mountain." (Isaiah 65:25.)

בכל הר קדשי

A. O. M. ם reckoned as 600.

א-ע-ם

Taro.

טארע

Rota.

רעטא

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παράδεισος. Paradise. A park or pleasure ground.
An Eastern word used in the Septuagint
for the Garden of Eden.

ἄρτος.. Bread. (John 6:35.) This word is to be
considered carefully in connection with
the rest of this section. In the relation
between "bread" and "bearing fruit,"
the discerning student should find food
for thought.

676

מַתְנִיטִץ, mathanutzatz, resplendent. This is the form of the adjective designating
the special intelligence assigned to the tenth Path. מַתְנִיטִץ, which is given by some,
including Knut Stenring, is an obvious error in transcription, substituting an V for
the final Y. The form we give is that used also by Athanasius Kircher. Its root is
the verb מַתְנִיטִץ, nawtzatz, to glitter, to sparkle; also to blossom, to flower, to
flourish. Thus we may understand the name of this Path to be either "The Resplendent
Intelligence," or "The Blossoming Intelligence," and both are true. The value of
מַתְנִיטִץ is 676.

This is important in itself as the square, or self-multiplication of 26, the
special number of יהוה, Tetragrammaton. It has the following Gematria:

Galgali. Whirlings. Whirling motion.
The numeration reckons the final D
as 600. This is the Qabalistic term
for the sum-total of the manifestations
of the cosmic forces, which have their
beginning in Kether. Kether is in Malkuth,
and Malkuth is in Kether; but after another
manner.

גלגלים

Ervath. Nakedness. The external genitals
of either sex; shame, ignominy. In Genesis
9:22 this word refers to the nakedness of
Noah. This word, in its various Hebrew
meanings, is one of the most important
parts of this Gematria.

ערות

Raooth. Stirring, feeding upon; thought,
reflection; feminine companion; pursuit,
striving. This word is a feminine noun.
רעות, the masculine noun, means friend-
ship, companion, comradeship.

רעות

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4

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676

Qehal Israel. The Congregation of Israel, that is, the company of those who rule as God.

קהל ישראל

Tawmim Pawalo. "His work is perfect." (Deuteronomy 32:4).

תמים פועלו

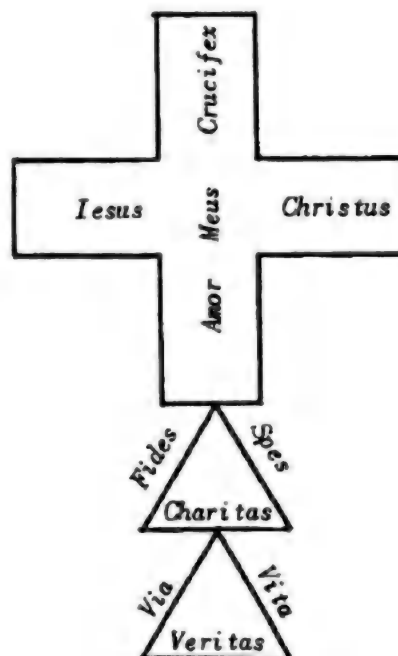
ΑΔΑΞΧ.

Lamech. The Greek spelling of the name of the traditional founder of Freemasonry, Lamech, the father of Noah. Note that in its Hebrew form, לִמְךָ it is a metathesis of מֶלֶךְ, king.

Iesus Christus; Amor Meus Crucifex; Fides, Spes, Charitas; Via, Vita, Veritas.

These Latin phrases are written on page 51 of *Secret Symbols of the Rosicrucians*.

Iesus Christus (174), is written on the horizontal arm of a cross. *Amor Meus Crucifex* (174), My crucified Love (or, Love crucified me), is written on the vertical arm of the cross. Note the identity of the values of these two phrases. On a triangular pedestal supporting the cross are the words *Fides, Spes, Charitas* (167), and below this pedestal is another, also triangular, with the words *Via, Vita, Veritas* (161). Thus Faith, Hope and Charity are the immediate supports of the cross; and they rest on a foundation identified by the words, Way, Life, Truth.



A rhombus whose sides are 676 has a perimeter of 2704. The square-root of 2704 is 52, נק"מ.

155

אֲדֹנָי מֶלֶךְ, Adonai Melek, is the Divine Name attributed to Malkuth. It means "Lord King." Its value is 155, hence it may be symbolized by a pentagon having lines of 31. Turn back to the early lesson for this diagram.

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Lesson 38

155

Dode Neheman. The faithful friend.
 דוד pointed דוד is the proper name
 David.

דוד נחמני

ו-מ-נ-ד

The Hebrew letters corresponding to the four fixed signs of the zodiac, symbolized by the living creatures which are shown in the corners of Key 10 and 21. Note their connection with the four Latin Rosicrucian authors, which were explained under number 554.

Caneh. Cana. A reed, a measuring-rod. In Ezekiel 40:5 it is written קנה and is called a reed for measuring. The Hebrew dictionary gives for קנה, reed, stalk, cane; beam of scales; arm, shaft (of lamp-stand); windpipe (Talmudic). The Hebrew name of the city, Cana, where Jesus performed the miracle of changing water to wine. As a verb, קנה, to buy, purchase; possess; to acquire possession by a symbolic act. Kana means "place of reeds."

קנה

"He leadeth me," (Psalm 23:2).

יגדלני

"He revealeth His secret." (Amos 3:7). The initial סוד is usually omitted in considering this Gematria. But since סוד-ה' is a hyphenated word, meant to be considered as one word, it is included. Its value, 79, is also the number of לוז, Boaz, the Black Pillar. However, in our Gematria we use the long spelling, לוז, 85. סוד is listed as a conjunction meaning "if, whether, when; on condition." Pointed סוד it means "mother; womb; origin, commencement; basis, authority. Remember that all the meanings of words must be considered.

סוד-ה' סוד

arcanum arcanorum. Secret of secrets. Used in Secret Symbols (page 20).

aureum seculum. The Golden Age. Part of the title of an alchemical treatise included in Secret Symbols (page 20).

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155

libertas evangelii. The liberty of the Gospels.
(See under 564).

This completes the Gematria of the first ten Paths. In the lessons following we shall list and explain briefly the Gematria of the twenty-two connecting Paths which correspond to the Hebrew letters and to the Tarot Keys.

If you have not already begun to make your own Qabalistic dictionary on filing cards, or loose-leaf note books, now is a good time to start. We suggest that you begin with the first of these lessons, and copy out the words for each number mentioned. For purposes of ready reference, we recommend that in the upper left-hand corner of each card, or each page, you note the lesson and page from which the material you are copying is taken.

For example the card, or page, numbered 496 would have in its upper left-hand corner the notation, M.L. 37, and the number of the lesson page, showing that in that part of the lesson the words and their meanings are more fully explained. If you begin now, and do one or two cards, or pages, every day, you will have the whole list in the most convenient shape for ready reference.

Paul Case used both file cards and note books. It has been the experience of your editor that cards can be misplaced in a file and lost until they are discovered again. A page in a note book is not easily lost. Extra pages may be added at any time. As you receive these lessons place them in an over-size loose-leaf note book. Your obligation requires you to treat this material as *classified* information. Those who *violate* the obligation never receive the true inner teaching, regardless of their degree of psychic sensitivity. Instead they become the credulous dupes of sensation mongering pretenders in the psychic world. Verify all experiences and analyze and verify over and over again.

End of Lesson 38

Lesson 39

THE ELEVENTH PATH: אָלֶף

אָלֶף, Aleph, is the name of the first letter of the Hebrew alphabet, assigned to the 11th Path of the Tree of Life, and represented in Tarot by the Fool. This path begins in Kether and carries the influence of the first Sephirah down to Chokmah, the second.

According to an esoteric doctrine of the Western Tradition, which has special reference to the Rosicrucian Grades, the current of influence in this Path is always descending. In the Cube of Space it corresponds to the line descending from the center of the upper face, through the interior center, to the center of the lower face--the vertical co-ordinate.

The value of אָלֶף is 111, if the final א be reckoned as 80. If final א be reckoned as 800, אָלֶף is the number 831. The list of the Gematria of 111 has been given in an early lesson. The Gematria of 831 includes:

831

הַ מֵסוֹתָה. The midst, middle; a mean between two extremes. (Christian Gnostic designation of the Ogdoad. See "Thrice Greatest Hermes," ii:25).

μακροκοσμος. Macrocosm. (See 901).

πυραμις. Pyramid. (An Egyptian word.) (See 901.)

φαλλος. Phallus. (See 418 and 901.) Membrum virile, a figure thereof, which was borne in solemn procession in the Bacchic orgies, as an emblem of the generative power in nature.

(Paul Case made the following notes under 831:

1. According to the Zohar, אָלֶף in Proverbs 24: refers to Jacob.
2. "Goodly words" is the attribute of Naphtali in Jacob's blessing.
3. The Christian Gnostics also called the Ogdoad (which they designated as הַ מֵסוֹתָה, "Jerusalem Above.")

Le-Oththo. "For signs." (Genesis 1:14.)
Pointed אָלֶף, "to moisten grain."

הַ מֵסוֹתָה

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At this point it becomes necessary to add some Gematria which, while not by numeration belonging to this path, should be included, because of the reference by Paul Case to the number 901. First we give the Gematria of 811 which refers to 901:

811

- 'Αττις. Attis. The name of a beautiful shepherd of Phrygia, beloved of Cybele. He proved unfaithful to the goddess, and was thrown by her into a state of madness, and was changed into a fox. This myth is associated with certain of the Greek Mysteries.
- ΙΑΩ. IAO. This is a Greek and Rosicrucian occult term. By many ancient writers it is believed to represent the Hebrew Divine Name, יהוה, Tetragrammaton. In the *Pistis Sophia* we read: "Iota (I), because the universe hath gone forth; Alpha (A), because it will turn itself back again; Omega (Ω), because the completion of all completeness will take place."

Lydus, in *De Mensibus*, says ΙΑΩ is Phoenician, and relates it to Dionysos and to Sabaoth. The Eleusinian name for Dionysos was Iacchus, "Ιακχος, and the numeration of this is 901:

901

ὁ μακροκοσμος. The macrocosm, or great universe.

ὁ πυραμς. The pyramid. (An Egyptian word). The pyramid was regarded as a geometrical symbol of the macrocosm.

ὁ φαλλός. The phallus, i.e., the creative power symbolized in India by the Shiva-lingam.

If ΙΑΩ be regarded as a Greek spelling of a Phoenician word, its letters stand, without question, for יהוה, Yaho, the special Divine Name which is so important in the Sepher Yetzirah, in a connection directly related with the Cube of Space.

142

The 11th Path is associated with one of the four rivers of Eden. It is Hiddekel, which Genesis 2:14 says that it "goeth toward the east of Assyria." In Hebrew it is 𐤇𐤑𐤍, and its value, 142, has the following Gematria:

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142

El ha-ehben ha-gedolah. "Upon the Great Stone." "(and the Levites took down the ark of the Lord, יהוה, and the coffer that was with it, wherein the jewels of gold were, and put them on the great stone)." (1st. Samuel 6:15.)

אל-העבן הגדולה

Belial. Worthlessness, badness, wickedness; nothingness; destruction. Compare this with the negative meanings of the title and symbolism of Key 0. In later Hebrew and in the New Testament, Belial is equivalent to Satan.

בלעל

Be-anay. "In the eyes (of יהוה)." (Genesis 6:8.)

בעיני

Makhmaddim. Desires, delights; precious things. (Fire plus water.)

מקדמים

Pekhawdim. Translated "loins" or "thighs" in the English Bible. It is a euphemism for *testiculi* (as it is plainly translated in the Latin Bible.)

פקדים

Zolale ve-sobay. "A glutton and a drunkard." (Deuteronomy 21:20.)

זולל וסבא

Hic est corpus. This is the body.

Sinus Arabicus. This is from the Rosicrucian *Fama*. It is the Latin for the Arabian Gulf. It is a symbol of what our Brother and Father must cross to come to "Egypt."

structores. Builders.

217

אָוֶער, aveer. Air, atmosphere. In later Hebrew, space, vacuum. This is the element represented by the mother-letter N. The value of the word, 217, has the following Gematria:

Uri. A proper name meaning "fiery."
Uri, son of Hur. (See 1st Chronicles 2:20.)

אורי

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217

Bawhir. Clear, bright, brilliant; transparent;
in modern Hebrew, lucid, intelligible.

בְּהִיר

This is the special title of the Intelligence of Path 12, corresponding to ב. It intimates that there is a basic identity between Paths 11 and 12. This is clearly shown by Tarot. The adjective בְּהִיר is closely related to the word אֵר, light. We must remember that the letter ב is used in Hebrew as we employ the prepositions "in" and "into." Its very sound is a concentration of breath, and all the ideas associated with ב and Key 1 imply "penetration."

Biyrach. A castle, fort, royal residence;
in the Mishnaic or Talmudic, Temple,
Sanctuary.

בֵּירָח

Beriyah. Human being, creature; creation.

בְּרִיָּה

Birehyaw. Food.

בְּרִיָּה

Tabbur. What is piled up or accumulated;
highest point; a height, a summit. Pointed
טִבּוּר, tibbur, navel.

טִבּוּר

Ribah. Pleading a cause; controversy.
A young woman, maiden.

רִיבָה

As a personal noun, Deborah. A bee.

דְּבוּרָה

Va-Yarea. "and saw." (Genesis 1:4.)

וַיֵּרָא

The adjective designating the special Intelligence of the 11th Path in Hebrew is מַצְחִיזְכִּי, matzokhtzokh, translated sometimes as "fiery," and sometimes it is read as "scintillating." It is from the verb מִצַּח, to glare, to reflect brilliantly the light and heat of the sun, to be dazzling white. (Note in Tarot, the white sun above the Fool, and also that the 1st Sephirah, Kether, is White Brilliance.)

The value of מַצְחִיזְכִּי is 242, a number having the following Gematria:

242

Ariel. Angel of the element of air. Qabalists identify Ariel with Path 11. This word also means "hero," "the Lion of God," and is a poetic name of Jerusalem. (אֵר is one spelling of the Hebrew for "lion.")

אֲרִיֵּאל

El-gibbor. The Mighty God. (Isaiah 9:6.)

אֵל-גִּבּוֹר

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Zechariah. "Recollection." The name of the prophet Zecharian. Literally, "Yah hath remembered." Refers to the cosmic memory, an inherent quality of the Life-force, Chaiah, Chokmah.

זכריה

Yeribeka. "thine adversary." (Isaiah 49:25.)

יריבה

Qav la-qahv. "line upon line." (Isaiah 28:10.)

קו לקו

Ve-hukan ba-chesed kissay. "and in mercy shall the throne be established."

והובן ברחמים יושב

Adonai Jireh, or Jehovah Jireh.

יהוה יראה

The name Abraham gave to the place where he was delivered from sacrificing his son, Isaac, by the substitution of the ram. ("and it is said to this day 'in the mount of יהוה' it shall be proved.'") Adonai jireh: "the Lord will see."

255

Among the four quarters of the heavens, the eastern quarter, מזרח, mizrakh, is assigned to the 11th Path. The same word is used to designate the direction associated with the letter ט. Do not be confused by this. There is a subtle connection between the 11th and the 14th Paths. (See in Tarot, for example, that both the Fool and the Empress have yellow hair, bound by a green wreath.) Back of this attribution is the thought of the east as the place of sunrise, thus the place where a cycle of activity ("day") begins. The word מזרח has the value 255:

Moriah. "Seen of Yah." The name of a hill in Palestine, the site of Solomon's temple. The "land of Moriah" is the place Abraham was directed to take his son, Isaac, for the sacrifice.

מוריה

Nahar. A stream, a river. The river with four heads which went out of Eden. It is also used figuratively to denote prosperity. As a verb, to flow, to stream, to shine, to sparkle; to be cheerful.

נהר

Sephirah. This is a feminine noun. Divine emanation. Counting, numbering; writing, recording, Quantitative category.

ספירה

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Sephirah is the technical term employed by Qabalists to designate one of the ten distinct, intelligible aspects of the One Life-power.

Remiyah. Both a feminine noun and an adjective. Deceit, treachery; deceitfully.

רמיה

Remiyah is from a root meaning "to hurl (downward), to cause to fall." Its ordinary signification is slackness, slothfulness, deceit, guile. Here we have a veiled reference to the fact that the creative process is, in a way, the result of a progressive series of slowing-down. The intense vibrations of the higher aspects of the Life-power are made to become less and less rapid, and in so doing, they actually cool off and so solidify. The objects which are by this cooling-off process made to appear are the sources of illusions which deceive the mind of man, and lead that same human mind into all the negative attitudes which are covered by the word "guile."

Centrum mundi, granum fundi. "Center of the world, seed of the foundation." This is a free translation of the personal motto of the author of *The Golden Age Restored*, an alchemical treatise included in *The Secret Symbols of the Rosicrucians*.

Sapiente et doctrinae filiis. Wise men and sons of doctrine. (*Secret Symbols*.)

Sut umbra alarum tuarum IHVH. Under the shadow of thy wings, Tetragrammaton.

In some versions of the *Fama*, the closing motto is so written, with the Hebrew for Tetragrammaton, instead of *Iehova*. When *Iehova* is used, the motto adds to 284.

Verba secretorum Hermetis. The words of the Hermetic secrets, or, more freely, The Hermetic Secret Discourse.

This is the title of page 17 in *Secret Symbols*, and the rest of the text on that page is a German translation of *The Emerald Tablet*, illustrated by a diagram having round its circumference the words *Visita Interiora Terrae, Rectificando Invenies Occultum Lapidem*. (You have this in your files.)

רפא, Raphael, "God is the healer," is the name of the angel ruling the eastern quarter of the heavens, and he is therefore attributed to the 11th Path. His name

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7

adds to 311; the Gematria of which you have already been given.

THE TWELFTH PATH: בֵּית

בֵּית, Beth, is the name of the second Hebrew letter, assigned to the 12th Path of the Tree of Life, and represented in Tarot by the Magician. This path begins in Kether, and carries the influence of the first Sephirah down to Binah. Like the path of א, the path of ב is the channel of an influence which always descends. The value of בֵּית is 412, equivalent to the following words:

412

Ve-attah. "and Thou." This indicates the true "house" (בֵּית) of Spirit as the central point of personality. See Tarot Fundamentals on Key 21 for further elucidation of אַהֲתָה, Ahtah, "Thou." Without the connective ו, the pronunciation is אַהֲתָה. Ahtah. It is a Divine Name.

אֶהְיֶה

אֶהְיֶה contains a reference to the supernal world, indicating that the Shekina is joined "with Moses." This is the union of the Sun with the Moon, "in all-embracing completeness." In Psalm 22:20: "and Thou, O lord (יְהוָה אֱלֹהֵינוּ)," the two invocations are, in effect, one. That is, אֱלֹהֵינוּ and יְהוָה are designations of a SINGLE REALITY.

Khadath. New, fresh. (Ezra 6:4.)

חֲדָשׁ

Yebaqqaesh. "will seek out." In the Authorized Version of Ecclesiastes 3:15, this is translated "requireth." "Will seek out" is precisely the essential idea represented in Tarot by the Magician, Key 1.

יִבְקֹשׁ

Zehmer lahban. White wool.

צֶמֶר לָבָן

This phrase means literally "white wool." It has an occult connection with the White Head, a title of Kether. Also with the white hair of the figure described in Revelation 1:14.

Rom Eleyon. "Height most high."

רוֹם עֲלִיּוֹן

A Qabalistic name for Kether. Compare with the preceding entry. The idea is that the influence at work in the 12th Path is a direct emanation from Kether.

Shemen ha-tobe. The precious ointment (or oil.) This passage from Psalm 133:2 is familiar to Freemasons, and a perusal

שֶׁמֶן תְּמוּב

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of the Psalm will make the inner meaning clear.

תַּאֲוָה

Ta'avah. Desire, longing, appetite; passion;
boundary, limit; in the Mishnaic, sexual desire.

What is desired indicates the definite objective of desire, hence a bound or limit. This is the specific quality associated by Qabalists with the 7th Path. Note that it has the limiting characteristic of Saturn, designated by the initial letter, T. Furthermore, the mental activity corresponding to Path 12 is actually one which sets limits, establishes bounds, and selects objectives. See Tarot Fundamentals on Key 1, the Magician.

In Greek Gematria there is, at present, no entry under 412. The Latin Gematria at this writing offers nothing. Yet the Hebrew values of the names of the seven Fratres who were associated with C.R. in establishing the Order are as follows:

Latin Letters

Hebrew equivalents

G.V.	9	ט-ו
I.A.	11	א-י
I.O.	80	ע-י
G.G.	6	ג-ו
R.C.	220	כ-ר
B.	2	ב
P.D.	84	ד-פ
Total 412		

Notice that if one adds the units column, the total is 22. If one adds the figures in the tens column, but does not carry over the 2 from the units column, the total is 19. And in the hundreds column, the total without carrying over, is 2.

These seven Fratres are the "house" of the Order. They execute the desires of the Founder. They typify precisely the relationship which is designated in Psalm 133 as being like לִשְׁמֵן לִשְׁמֵן. Meditation should reveal even more than what is mentioned here.

THE THIRTEENTH PATH: למחשבה

למחשבה is the name of the third letter of the Hebrew alphabet, signifying Gimel, "camel." Its value, 73, is also the value of חכמה, Chokmah, Wisdom, the name of the 2nd Path or 2nd Sephirah. Consequently, Qabalists hold that the path of Gimel is closely related in nature to the 2nd Sephirah. In Tarot, therefore, the Key corresponding to Gimel bears the number 2, corresponding to Chokmah; and in one approach to Tarot study, Key 2 is considered to be a symbol of Chokmah, just as Key 1 is regarded as being a symbol of Kether, and Key 0 a symbol of the No-Thing. These interwoven relationships sometimes trouble beginners, but should offer no particular difficulty to more advanced students, who have learned that every particular aspect of the Life-power includes others, just as the vibration of a piano-

Lesson 39

wire tuned, say, to C, gives off harmonics which a sensitive ear may recognize as E, G and so on.

The path of Gimel connects Kether, the 1st Sephirah, with Tiphareth, the 6th. Kether is the seat of יְהִידָה, Yekhidah, the cosmic or universal SELF which is the single, only INDIVIDUAL. Tiphareth is the seat of רִיחַ, Ruach, and of the ego-consciousness designated by the term אָדָם (Adam, generic humanity), אִישׁ (ish, personalized man), and עֲנוֹשׁ (enosh, also the personalized man). Tiphareth receives the descending influence from Kether; but through the path of J, also, the sublimated ego-consciousness may rise to union with Yekhidah in Kether. J is therefore the last path on the Way of Return, and the first we have encountered in which the current of the Life-power may ascend, as well as descend.

532

מְנַהִיג אַחָדוֹת, menahig ha-achadoth, "conducting the (powers) of the unities," or; "leading to unity," or, simply, uniting, is the special qualification of the Intelligence active in the 13th Path.

The Qabalistic description of this Path is: "The thirteenth Path is called the Uniting Intelligence. It is the essence of glory, and the perfection of the truths of spiritual unities." אַחָדוֹת, achadoth, unities, really means "The One which is First and Last." This, of course, is what is meant by "Alpha and Omega." The value of מְנַהִיג אַחָדוֹת is 532:

Tetragrammaton hu nakhalatho. Tetragrammaton יְהוָה הוּא נִכְלָתוֹ
"Tetragrammaton is their inheritance."
(Deuteronomy 18:2,)

Lekhem tawmid. Perpetual bread.

לֶחֶם תָּמִיד

The shewbread, never absent from its table in the temple and the tabernacle. There were always twelve loaves, which represented the twelve tribes, and thus the twelve signs of the zodiac, or the twelve types of zodiacal influence. It should be noted here that the word מְזִלָּה, mezla, influence, which represents the active power flowing through all 32 Paths of Wisdom, is the number 78, and 78 is also the value of לֶחֶם, lekhem, bread. The "influence" is the real support of human existence, our true staff of life.

ἄλφα. The Greek spelling of the name of the first letter of the alphabet. It is the Greek transliteration of Aleph, the ox.

καλύμμα. A veil. (2nd Corinthians 3:15). In the New Testament passage cited, this word is a symbol for ignorance. It is the veil of appearances which hides the radiance of the Limitless Light behind the phenomena of name and form.

THE MAGICAL LANGUAGE

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Ehben he-Chokmoth. Stone of the Wise.
תקמות is the plural of Chokmah.

אבן חכמות

THE FOURTEENTH PATH: דלת

דלת, Daleth, is the name of the fourth Hebrew letter, corresponding to Key 3, the Empress in Tarot. It is assigned to the 14th Path on the Tree of Life, and connects the 2nd and 3rd Sephiroth. Thus it is the path which carries the influence from Chokmah, or אב, the Father, into manifestation as Binah, or Aima, the Mother. Because of this, the symbolism of Key 3 shows a pregnant woman, or one who is a mother because she has received the impregnating influence of the father.

The value of דלת is 434, a number which is significant in itself as a multiple of 31, the number of the Divine Name אלה, El, assigned to the fourth Sephirah, Chesed. The Gematria of 434 includes:

Ish milkhamah. "A man of war." The reference is to Tetragrammaton.

איש מלחמה

Beth-Heh-Vav. The word Bohu, "chaos," spelled in full, with letter-names instead of with single letters.

בית-הו-ו

Tal ha-shamahim. Dew of heaven. (Genesis 27:28). See Great Work, Lesson 10.

טל השמים

Eth abika. "Essence of thy Father."

את-אביך

Tzale Shaddai. Shadow of the Almighty. (Psalm 91:1.)

צל שדי

ή ἀμπελος The Vine. (John 1:15; Revelation 14:18.)

251

אור, meyr, luminous, shining, is the adjective designating the special Intelligence of the 14th Path. The Qabalistic description of this path says: "The 14th Path is called the Luminous Intelligence because it is the essence of that Khashmal which is the instructor in the secret foundations of holiness and perfection." See the Tree of Life lesson entitled The Eternal Supply. The 14th Path, corresponding to Venus, representing what is behind the Hierophant, who is certainly the instructor in the secret foundations of holiness and perfection.

The value of אור, 251, has the following Gematria:

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251

Imrae. Words (Genesis 49:21). The verb אָמַר, ahmar, whence this is derived, means primarily "to say," but includes also the meaning, "to think." Thus words are not uttered syllables only. They include the silent speech of thought; and this is one clue to the inner meaning of Key 3, the Tarot picture of the 14th Path.

אָמַר

Oren. The pine; a fir, a cedar. The basic meaning of this noun implies strength.

אָרֶן

Ha-midehbbar. "The Wilderness." (Deuteronomy 17:5). This word also means speech.

הַמִּדְבָּר

Moreh. Teacher, master, instructor; archer, shot; rebel; early rain. In Joel 2:23, this word is translated "former rain."

מֹרֶה

Aor ha-bablia. "Light of the Chaldees." Literally "Light of the Babylon."

אֹר הַבְּבִלְיָא

Lumen et Spiraculum Vitae. "Light and spiral of life." Used in the *Secret Symbols* in a context which relates it directly to the descending influx of the "water of life."

Deus nobiscum, pax profunda. "God with us, peace profound."

Frater Rosae et Aureae Crucis. "Brother of the Rose and of the Golden Cross."

One spelling of the name Uriel, the Angel. The Greek is Ὑριηλ.

וִרְיֵהל

End of Lesson 39.

THE MAGICAL LANGUAGE

1

Lesson 40

THE FIFTEENTH PATH: הָה

הָה, Heh, is the name of the letter corresponding to the 15th Path of Wisdom, and to Tarot Key 4. The path of הָה joins the 2nd Sephirah, Chokmah, to Tiphareth, the 6th Sephirah. Through it the influence from Chokmah descends to Tiphareth, and it is the channel of ascent from Tiphareth to Chokmah, on the Way of Return. The letter-name הָה adds to 10, and its Gematria includes:

10

Ohad. To be united. Unity. Also a personal name.	אָהַד
Ate. Magician, soothsayer, mutterer. As an adverb, אָט, softly, secretly, gently.	אָט
Bawdahd. Alone, isolated. To scatter, to divide; separation.	בָּוֹדָה
Bawzah. To divide; cut through; to cleave.	בָּוֶזָה
Gobah. Height, altitude; exaltation; pride, haughtiness. (Psalm 101:5, Proverbs 16:5). Gawboah, גָּבוֹהַ, high, tall, lofty, exalted.	גָּבוֹהַ
Gaze. Fleece, the shorn wool; shearing.	גִּזָּה
Du. Two. Prefix bi-. Rabbinical Hebrew. From the Greek.	דָּו
Zawg. Skin (of the grape); husk, shell.	זָוֶג
Khobe. Bosom. "A hidden place." Hiding-place.	חֹבֶה

7

The Tribe of Israel corresponding to the letter הָה is Gad, meaning "good fortune," and corresponding also to the zodiacal sign Aries. The number of הָה, Gad, is 7. Refer to the Gematria you have been given under the number 7. הָה also means "luck, good fortune, coriander."

44

תָּלֵה, tahleh, a lamb, a ram, is the Hebrew name of the sign Aries. The value of the word is 44. Its Gematria is very important in the Western Tradition, and

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contains several clues to the inner meaning of the writings of the later alchemists.

44

Agliy. Drops (of any fluid).

י'ג'ס

Agehm. Pool, pond; muddy water; marsh; reed land; uncultivated ground containing roots of trees. As an adjective, ג'ס, sad, depressed, despondent. "The Slough of Despond" in Pilgrim's Progress is an example of the same imagery.

ג'ס

Golah. Exile. Banishment; captivity. Those in exile.

ג'ס

Goali. "My redeemer." (Job 19:25). It is important, for the understanding of the passage cited, to know that the fundamental meaning of ג'ס, goale, redeemer, is a blood relative, or next of kin. Goale is also spelled ג'ס

י'ג'ס

Deliy. Pail, bucket or jar for drawing water. In Rabbinical Hebrew, the name of the sign Aquarius, the sign of the Son of Man. (Keys 10 and 21 of Tarot bear on this.) In the New Testament, the bucket is a significant symbol, recorded in Mark 14:13 and Luke 22:10, and the Greek word is one of the many indications as to the real meaning behind the surface narrative. (κεράμιον, earthenware vessel, a pot, jar.)

י'ג'ס

Dam. Really Dahm. Blood. Used also in Hebrew to indicate blood-guiltiness, or responsibility for shedding blood. This is one of the great key-words in the Western Tradition, opening many mysteries of alchemy and Rosicrucianism.

ג'ס

"True alchemy ... concerns that change in the circulatory system of the blood to which St. Martin and Eckhartshaussen, among others of the same highly experimental school alludes, showing how the change is wrought by reiterated contritions absorbing the sensuous medium and carrying back the purer consciousness of light to its first life in God." (Atwood, page 573, #68.)

Khool. To dance; to twist, writhe. To turn in a circle. (Note that the letter-sequence - fence, nail, ox-goad, suggests movement

ג'ס

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44

within an enclosure, round a pivot (י, the nail, like the point in the center of a circle), incited by the law of action and re-action of which the letter ל and Key 11 of Tarot are symbols.) As a masculine noun, לֵחָל, khole, this word means sand, on account of the whirling pillars of sand familiar to all Semitic peoples, which are the source of tales about genies. לֵחָל, Khole, is also the Hebrew name of the legendary bird, Phoenix.

Alchemists often call the First Matter their Phoenix. In Job 29:18 of the A.V. the English translation reads: "and I shall multiply my days as the sand." The translation by the Jews reads: "and I shall multiply my days as the phoenix." לֵחָל, "and like the phoenix or sand," is the literal translation.

Sand refers to the mineral kingdom. לֵחָל is also the root of the proper noun חֵלָה, "the land of Havilah where there is gold." See Genesis 2:11.

Lahat. Flame; magic arts, enchantments; glittering blade; glitter, flashing. As a verb, לָחַט, to flame, consume. To practice magic; to hide, to cover.

לָחַט

Belibbi. "In my heart." (Psalm 119:11.

בְּלִבִּי

Vir. A man, a husband. Same as the Hebrew Ish, אִישׁ.

164

מְעִיֵּד, ma'amiyd, primarily firm, erect, in the Rabbinical Hebrew, "Constituting," is the adjective designating the special Intelligence of the Path of יָחִיד. The commentary says:

"The 15th Path is called the Constituting Intelligence because it constitutes creative force (or, the essence of creation) in pure darkness. According to masters of contemplation, this is that darkness mentioned in Scripture: Thick darkness a swaddlingband for it' (Job 38:9).

Ma'amiyd. Support, frame. From a verb meaning "to rise, to stand erect."

מְעִיֵּד

Ammudim. The Pillars (symbols of support.) The pillars of Solomon's Temple, Jachin

עֲמֻדִים

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and Boaz, were placed outside the entrance.

Khitzon. Outer, external. Secular, civil (as opposed to sacred), exoteric. Note that in Tarot the Emperor obviously symbolizes civil authority, as contrasted with the spiritual authority typified by the Hierophant.

קיצון

Ehben oshel. A stone concealed. "Stone of thick darkness" is the Jewish translation of Job 28:3.

אבן עשל

Ehben Aleph. "The first stone."

אבן אלף

Ehben Pehleh. "The wonderful stone."

אבן פלה

פלה, wonderful, is an adjective applied to Kether. The same adjective is applied to Christ. In all true Rosicrucian texts Christ is identified with the "Hidden Stone of the Alchemists." When man rectifies his conception of the life he finds within himself, he discovers this Hidden Stone. To ask, "What am I?" is the beginning of the way which leads within. פלה, pillae, means "to search, to make special (vows)."

Semen metallorum. Seed of metals. This alchemical term is connected with the planet Mars, ruling Aries, and with the Sun, exalted in Aries. Note its masculine connotation. Both Mars and the Sun are said to be electric and fiery.

THE SIXTEENTH PATH: ם

ם, Vav, is the name of the letter corresponding to the 16th Path of Wisdom, and to Tarot Key 5. This Path joins the 2nd Sephirah, Chokmah, to Chesed, the 4th Sephirah. Through it the influence from Chokmah descends to Chesed, and it is also the channel, on the Way of Return, through which we ascend from Chesed to Chokmah. The value of ם, 12, has Gematria which you have already received.

נצח, nitzikhiy, victorious, triumphant, eternal, is the adjective designating the Intelligence of the 16th Path. The commentary says:

"The 16th Path is called the Triumphant and Eternal Intelligence, the delight of glory, the glory of ם, the No- Thing, veiling the Name of Him, the Fortunate One, and it is also called the Garden of Eden, prepared for the just."

Refer to the Tree of Life lesson, The Eternal Supply, page 14.

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The numeral value of 'קצ"ח is 158. It has the following Gematria:

158

Be-Tzion. "In Zion." (Isaiah 28:16).
In this we find a clue as to the
location of what Tarot symbolizes as
the Hierophant.

קצ"ח

Zion is a Qabalistic name for the feminine aspect of Yesod. It refers to the place in the midst, which we call the *Adytum*, or *Holy of Holies*. The *Point Within*, the *Center* of human personality where man makes contact with the One Reality designated, but not defined, by the name קצ"ח.

Khitziyim. Arrows. A symbol of the
entry of intuitive ideas into the mind.

קצ"ח

It is interesting to note that Thomas Paine refers to certain thoughts, "entering my mind like arrows shot from outside"; and says he made it a practice always to pay particular attention to such mental states.

Mozenin. This is the Chaldee word for
scales, balances, assigned to the
sign Libra. Note that intuition
enables us to establish the balance
depicted by the 11th Key of Tarot,
and that Libra is under the same
planetary rulership as is the sign
Taurus, which corresponds to the
16th Path. Also קצ"ח (148).

קצ"ח

Mayim chaiym. "Living waters." See
Song of Solomon 4:14.

קצ"ח

This is used in the Song as a reference to the Bride, who is also the Sister. The living waters are the fluidic, vibratory energy-substance we find in "Zion"; and they are the beginning and end of all things, the alchemical AZQ. In its first state AZQ, which is also *terra Adamica*, Adamic Earth, is the First Matter. This is said to be "Father of Metals." Hence, in *Secret Symbols*, page 34, there is a plate picturing the planetary symbols of the seven alchemical metals just above the words *terra Adamica* and AZQ. In Latin "Father of Metals" is *Pater Metallorum* (168). "Living waters" was a favorite image of seers. Jesus himself used it as a symbol of the life directed from within by the guidance of the Hierophant.

קצ"ח

To press the throat, choke, strangle;
to threaten with violence. (Note
the correspondence with the Taurus
area of the throat.)

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Quinta Essentia. Quintessence. This is the more common Latin form. The Quintessence and the "living waters" are one and the same.

Jehovah Salvator. Jehovah Savior.

331

עִפְרַיִם, Ephraim, "fruitful," is the name of the Tribe of Israel corresponding to the letter ל. The standard of this Tribe, according to Talmudic writers, was an ox. The value of עִפְרַיִם is 331, with the following Gematria:

Ephraim. The second son of Joseph, and the grandson of Jacob, Menasseh being the first born. In Deuteronomy 29:7, Menasseh is referred to as a "half-tribe." (More work is needed here).

עִפְרַיִם

Ayshel. A tamarisk tree; a "grove." One of several cryptic words in the magical language, of which the noun אֵשֶׁל is the most important. Its first two letters spell אֵשׁ, aysh, fire. The two letters אֵשׁ and ל, spell אֵשֶׁל, shal, signifying "an error, a fault," and pointed אֵשֶׁל, shel, a preposition meaning "of, belonging to." Thus the mystical significance has to do with the fire of illumination which consumes error.

אֵשֶׁל

Shawal. To ask, to inquire, to request, to demand, to desire earnestly; to discuss; to lecture. Note that the mental attitude expressed by this verb is that which makes possible our communication with the Inner Teacher. Review Lessons on Key 5 in Tarot Fundamentals.

שָׁוַל

Ratzel. The Archangel of Chokmah, in Assiah, the material world. By his hands, according to an ancient tradition, was sent down the Secret and Supreme Book, source of all wisdom and knowledge. Ratzel is said to be the angel who is Chief of the Supreme Mysteries. Thus he corresponds to what the Tarot symbolizes by the Hierophant.

רָצֵל

רָצֵל is the angel in charge of the Holy Mysteries, who brought to Adam in Eden, a Book containing supernal inscriptions containing the Secret Wisdom, and 72 bran-

Lesson 40

ches of wisdom expounded so as to show the formation of 670 Inscriptions of Higher Mysteries. In the middle of the Book was a Secret Writing explaining the thousand and five hundred (1500) Keys which were not revealed even to the Holy Angels, and all of which were locked up in this Book until it came into the hands of Adam (or Abraham?). From the Zohar I., page 176.

Memra di Tetragrammaton. The Word of God. מִמְרָא דִּי יְהוָה
Memra is the Aramaic for word (of God).

Shibetkah. "Thy rod." (Psalm 23:4). שִׁבְטָךְ

506

שׁוֹר, shor, a bullock. In later Hebrew, the name of the sign Taurus, attributed to the letter ש in the Book of Formation (Sepher Yetzirah, סֵפֶר יִצְיָרָה). This agrees with the Talmudic assertion that the standard of Ephraim was a bullock. In Tarot Fundamentals we have developed the correlation between this sign and the sense of Hearing. The Value of the word is 506, with the following Gematria:

Shor. Ox, bull; Taurus, sign of the Zodiac. שׁוֹר

Shoor. To look, regard, behold; to lie in wait, lurk; to journey, travel. As a masculine noun, same pointing, wall, watcher, liar in wait. שׁוֹר

Kapoth. The palms of the hands, the handle of anything; palm-branches, as curved. כַּפּוֹת

The singular form of this word is spelled with the same letters, כ and פ, which also spell a word meaning rock or stone, כֶּפֶז, kafe. This word is the origin of the name Kephas or Cephas, given to Peter, and in the later Hebrew כֶּפֶז had almost exact sound of Kephas. Note here that כֶּ, Kaph, as a letter, represents what Tarot symbolizes by the Wheel of Fortune, namely, the cycles of recurrent activity. It is upon intuitive knowledge of these cycles that the Ageless Wisdom largely depends. Furthermore, it is an ancient belief that every man's personal place in the world-cycles may be read from the lines in his palms. He whose grasp of eternal principles is strong, is able to stand firm as a rock. Meditate on all this, and you will begin to understand that even something very like a pun may be a clue to certain valuable points in Ageless Wisdom.

Asherah. Canaanite goddess; sacred tree or pole. אֲשֵׁרָה

Asherah is translated "grove" in the Authorized Version of the Old Testament. It is the name of a goddess worshipped under the form of a pillar. In later Judaism

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identified with Ashtoreth, or Astarte, the Semitic equivalent of Venus. This, of course, establishes a link with the other attributions of the 16th Path, particularly with the sign Taurus, ruled by Venus. The Zohar, furthermore, connects the word **תְּפָרֶת** with Binah, the 2nd Sephirah; and it is clear that Key 5 in Tarot is a symbol of the manifestation of the power of the Divine Understanding, for intuition is the specific mental activity Qabalists attribute to Binah.

THE SEVENTEENTH PATH: ז'י

ז'י, Zain, is the name of the Hebrew letter corresponding to the 17th Path of Wisdom, and to Tarot Key 6. This path joins Binah, the 3rd Sephirah, to Tiphareth, the sixth. It carries the influence from Binah down to the sixth Sephirah. It is also the channel or path, on the Way of Return, whereby we ascend from Tiphareth to Binah. The letter-name ז'י adds to 67, so that Zain stands to Binah in much the same relation as Gimel, ג, stands to the second Sephirah, Chokmah. You should review the Gematria under 67 which you have been given.

513

הַהֲרֵגָשׁ, ha-haregash, "of sensation," or, "Disposing," is the Hebrew designation for the Intelligence of the 17th Path. The word is derived from a root meaning "to be violently agitated, to rage tumultuously." The idea of violence is in direct relation to the basic meaning of the letter-name, Zain, the sword.

The Qabalistic commentary says: "The 17th Path is called the Intelligence of Sensation, or the Disposing Intelligence. It establishes the faith of the merciful, clothes them with the Holy Life-Breath, and is called the Foundation of Tiphareth in the plane of the Supernals." Explanation of this will be found in the Tree of Life lesson entitled The Root of Power. The value of **הַהֲרֵגָשׁ** is 513:

Abika. "Thy father." (Final **ך** reckoned as 500.)

אבִּיקָךְ

Besorah. Tidings, good news. In the Septuagint this is translated by the same Greek word which is translated in the New Testament English by "gospel."

בְּשׂוּרָה

Hinni yissad be-zion Ahben
ehben bokhan. "Behold, I lay
in Zion for a foundation a stone,
a tried stone." (Isaiah 28: 16).

הִנֵּנִי יוֹסֵד בְּצִיּוֹן אֶבֶן בִּקְחָן

One of the great key-texts of Ageless Wisdom. Do not overlook what is implied by the presence in this passage of **אֶבֶן יִסָּד**, which is explained under the number 158. The foundation stone, **אֶבֶן**, is laid "in Zion," because the basis of all the prophet had in mind is man's intimate communion with the Inner Teacher, who is the Hierophant of Key 5, and the angel of Key 6.

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513

Yotzer aur. "I form the light."
(Isaiah 45:7.)

יוצר אור

I form the light, indicates the World of Formation. The Light is formed from pre-existent darkness. The evening and the morning were the First Day. "In the beginning God created ... and darkness was upon the face of the deep." "And God said, 'Let there be Light.'" The Formative Power is in the Word. The same passage in Isaiah also says, "I create evil."

Aysh Zawrah. "Strange fire."
(Leviticus 10:1) "and they put in them (their fire pans) fire, and they offered before Tetragrammaton strange fire."

אש זרה

Palegay-shamen. "Rivers of oil."
"And the Rock poured out rivers of oil."
(Job 29:6).

פלג יִשְׁמֵן

466

יִצְחָק, Simeone, "hearing," is the name of the Tribe of Israel corresponding to the letter י, Zain, and to the Zodiacal sign Gemini. In Genesis 49:5, the American translation renders the reference to Simeon and Levi thus: "Ruthless weapons are their daggers." This is in obvious correspondence with the meaning of the letter-name Zain. The value of יִצְחָק is 466, having the following Gematria:

Gulgoleth. The skull, head.

גולגולת

Tetragrammaton be-Chokmah yawsad-eretz. יְהוָה בְּחִכְמָה יָסַד-אֶרֶץ
"Tetragrammaton by Wisdom hath founded the earth." (Proverbs 3:19).

Yod-Vav-Daleth. The letter-name, Yod, spelled in full.

יוד-וואו-דלת

Kilyoth. Primarily the kidneys, or reins; the loins.

קליות

Kilyoth is the plural of the noun, keli, קֵלִי, meaning any utensil, but especially arms, or weapons of war, so that the idea is basically related to יִצְחָק, Zain, the sword. Thus one girds up his loins to prepare for battle. When very little was known of anatomy it was supposed that both urine and semen were secreted by the kidneys, and in later Hebrew קֵלִיִּים sometimes means the testicles. Thus the word refers, physically, to the primary sources of bodily power and vigor.

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THE EIGHTEENTH PATH: ט"ח

ט"ח, Cheth, is the eighth letter of the Hebrew alphabet, corresponding to the 18th Path of Wisdom, and to Tarot Key 7. This path joins Binah, the 3rd Sephirah of the Tree, to Geburah, the 5th. It carries the influence of Binah down to Geburah, and is the channel of ascent from Geburah to Binah. The letter-name ט"ח adds to 418, which has the following Gematria:

418

Eth-gid. The word **אֶת**, eth, is the grammatical sign of the accusative. As a preposition it means "with." In Qabalistic usage it means "essence." **גִּיד**, giyd, means "a nerve, sinew, tendon; penis." These are the dictionary definitions.

אֶת-גִּיד

This is the sinew which shrank, at the time of Jacob's encounter with the angel. Those who see nothing but debased phallicism in the Old Testament expand on this. One may remember that a wiser than they, though admitting their facts, intimated that their interpretation was astray.

A miss, misstep, slip of the foot; a sin; a sin-offering; punishment for sin; hence calamity, misfortune. The pronunciation is Khattawth. Compare Emerson's "Crime and punishment grow on the same stem." The same word means both "sin," and the sacrifice which atones for it. The verb is **חָטָא**, khawtaw, "to miss the target, to sin."

חָטָא

Nozer chesed. "Keeping mercy."
(Exodus 37:7.)

נֹזֵר חֶסֶד

Tav-Vav. The letter-name **ו** spelled in full.

וָו-טו

Tetragrammaton and Jesus. This combination expressed the idea "I and the Father are one." Note that 418 is 4 plus 1 plus 8, which adds to 13, the value of **אֶחָד**, unity.

יְהוָה וְיֵשׁוּעַ

Notzer Chesed. *Servans misericordium*. Watchman of Mercy, or, Preserver of Mercy.

נֹזֵר חֶסֶד

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קקש?

Isaac. A variant spelling used in Psalm 105; Jeremiah 33:26 and Amos 7:9, 4.

αἰσός. Thigh. Used in the Septuagint of the Old Testament and in Revelation 19:16 as a euphemism for phallus. Compare with תִּשְׁתֵּן.

867

The eighteenth Path is called **שְׁפַת הַיָּד**, bayith ha-shefa, Intelligence of the House of Influence. Of it we read: "From the interior walls of its perfections the arcana flow down, with the hidden meanings concealed in their shadow, and therefrom is union with the innermost reality of the most High." The word in this commentary which connects most directly with the basic meaning of **פ**, the fence, is "walls," Compare Key 7, with its walled city. The value of **שְׁפַת הַיָּד** is 867, and the only Gematria we have for this number is the Greek ἡ φάτνη, which means "the manger," and is used in Luke 2:7, 12. There may be an obscure connection between this and the part of the physical body ruled by the sign Cancer, which contains the stomach. Cancer governs also the breast from which infants are fed.

95

זְבֻלֹן, Zebulun, "habitation," is the Tribe of Israel corresponding to the letter **ז**, Cheth, and to the sign Cancer. In Jacob's blessing (Genesis 49:13) we read: "Zebulun shall dwell at the seashore; he shall be a haven for ships." This establishes a clear correspondence with the watery sign of the Crab. This being the fourth sign, is in correspondence with the fourth house, in which astrologers seek for indications as to the end of a matter, that is to say, for indications of what cargo we may expect, "when our ship comes in."

The numeral value of **זְבֻלֹן** is 95, and the Gematria has been given in an early lesson.

319

סַרְטָן, Sartan, the Crab (Cancer), is the Hebrew name of the fourth zodiacal sign. Its numeral value is 319. The Gematria includes:

Makuan be-emehtza. "Standing in the midst."

מְקוֹם עֹמֵד בְּתוֹכָהּ

This is from *The Book of Formation*, 4:4. It refers to the holy temple, or palace, standing in the interior center. This palace is connected with the letter **מ** and Key 12.

λίθος. Stone. One of the two spellings used throughout the Greek text of the New Testament.

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319

Rosa hierichuntis spiritualis. Spiritual Rose of Jericho.
(*Secret Symbols of the Rosicrucians*, Page 13).

At the place cited, the spiritual Rose of Jericho is associated with animal blood. There is a deep esoteric connection between blood and the "House of Influence," and one of the meanings of the river in Key 7 has to do with this. Here is a clue to the meaning of the Gematria in this list.

THE NINETEENTH PATH: ת"ט

ט"ט, Teth, is the name of the ninth Hebrew letter, corresponding to Key 8 of Tarot, and to the 19th Path of Wisdom. This path joins Chesed, the 4th Sephirah, to Geburah, the 5th. It is the second of the "reciprocal paths" connecting the Pillar of Mercy with the Pillar of Severity. Through this Path the masculine power of Chesed passes to the feminine Sephirah, Geburah. On the Way of Return, this Path leads back from Geburah to Chesed. The value of ת"ט is 419:

419

Akheduth. Unity; harmony; unanimity.

אֶחָדוּת

Akothi. "My sister." (Song of Solomon 4:12.)
"A garden inclosed is my sister, my bride."

אָחוּתִי

661

סוד הפעילות, sod ha-pehulloth, secret of works, is the special designation of the Intelligence of the 19th Path. A free translation of the commentary says:

"The 19th Path is called the Intelligence of the secret of all spiritual activities. It is so called, because of the influence spread by it from the Supreme Blessing and the Supernal Glory." ("Blessing" and "Glory" refer to Chesed, the fourth Sephirah.)

The value of סוד הפעילות is 661, with the following Gematria:

Emrawthaka. "Thy word." (Psalm 119:11).

אֶמְרָתְךָ

Awsam. A granary; a storehouse. (Final ס 600).

אָסָם

Belahatahem. "By their secret arts."
"By their enchantments," is the A.V.
translation of Exodus 7:11. Final ס 600).

בְּלַהֲטֵיהֶם

"His hand hath formed the crooked
serpent." (Job 26:13). This is in direct

הִלְלָה יָדוֹ נִטְשׁ בָּרָם

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correspondence with the letter-name, **ל'י**.

Shoshannah. A lily (white), a lily ornament;
late Hebrew, rose.

ל'שנה

A lily ornament in architecture, a tubular trumpet (from its shape). So orthodox Hebraists; but many Qabalists translate this as *rose*, and refer it to the tenth Sephirah, Malkuth. This influence may be traced in several Rosicrucian texts. The Zohar, Volume 1, page 3 says, "**ל'שנה** symbolizes the Community of Israel. It is also a symbol of The Cup of Benediction."

Torah ha-Adam. "The law of man-kind."

תורה לאדם

In the Authorized Version of 2nd Samuel 7:19, this is translated "the manner of man." The American translators render it, "the coming generations of men," to make it agree with the context. It has to do with the law of man which is the secret of works, and which give the foresight suggested by 2nd Samuel 7:19.

30

יהודה, Yehudah or Judah, is the Tribe of Israel associated with the letter **ד** and with the sign Leo. The blessing of Jacob (Genesis 49:9): says: "a lion's whelp is Judah; on prey you have grown up, my son. He crouches, he couches like a lion, like an old lion; who dare disturb him?" (American translation.)

The value of **יהודה** is 30, and the Gematria has been given.

216

אריה, arieh, lion, is the Hebrew for Leo. You have the Gematria of 216.

THE TWENTIETH PATH: **י'**

י', Yod, is the tenth letter of the Hebrew alphabet, corresponding to the 20th Path of Wisdom, and to Tarot Key 9. This Path is the connecting link between the 4th Sephirah, Chesed, and Tiphareth, the 6th Sephirah. It carries the influence of Chesed down to Tiphareth, and is the path of ascent from the 6th Sephirah to the 4th. The letter-name **י'** adds to 20, having the following Gematria:

Akhavah. Brotherhood, fraternity; brotherly love. The same letters, and the same pointing, spell another noun which means "declaration, solution (of riddles)."

אחבה

Deyo. Ink. Fluid darkness.

די

Hiyah. "It was." To cause to become; make.

היה

Lesson 41

Heh-Heh. The letter-name הה , spelled in full.

הה-הה

Khawzah. To penetrate, to pass through (Job 8:17); to comprehend, to see, to behold; to see prophetically. As a noun, חזיה , Khozeh, a seer, a prophet. Pointed חזיה , Khawzeh, it means chest, breast. See the Meditation on חזיה in The Book of Tokens.

חזיה

The whole alchemical practice is based on the Qabalistic significance of חזיה . It is a manual operation, performed by the aid of Mercury. But חזיה must be rightly understood and all adepts are careful not to unveil this secret.

הזאה . The treasury. A Qabalistic spelling.

351

הזאה , ha-rahtzone, the Will. This is the special designation of the 20th Path. The Qabalistic commentary says: "The 20th Path is called the Intelligence of Will. It forms all patterns, and to know this Intelligence is to know all the reality of the Primordial Wisdom."

The value of הזאה , 351, has the following Gematria:

Enash. The Chaldee word for "man." It is a title of Tiphareth. Also אנש , Onesh.

אנש

Nishshaw. Exalted, elevated, lofty. Considered also as an epithet of יהוה . As a verb, נשח , to lend, be a creditor; to forget. In the sense of "to forget," as מנשה , Manasseh.

נשח

Eretz Nod. The land of Nod (where Cain found his wife).

ארץ נוד

מיהוה , "The Flames." The Qabalistic name of the Angels of Yesod. "Fiery ones." The Cube of Space is sometimes called "The Flaming Cube."

אשם

Shemayah. Heaven (Aramaic. Daniel 4:10). The Shemayah, whose root-meaning is "lifted up," always represents the level of life activity we call superconsciousness.

שמים

Observe that 351, as the sum of the numbers from 0 to 26, is the theosophical extension of 26, the value of הזאה . Thus it is a numeral symbol for the complete

Lesson 41

manifestation of Tetragrammaton.

570

'לפנ, Naphtali, "a wrestling," is the name of the Tribe of Israel corresponding to the letter 'L, Yod and to the sign Virgo. The value of 'לפנ is 570. This you have already heard.

443

בְּתוּלָה, bethulah, a virgin; figuratively, a city. In later Hebrew this is the name of the sixth zodiacal sign, Virgo. Its numeration is 443, with the following Gematria:

Bethulah. Virgin. Its root-meaning is "separated one" from an unused root meaning "to separate." This is precisely the root-meaning of the Greek original for "Hermit." The root for Bethulah is בָּתַל.

בְּתוּלָה

Bethel. The name of the place at which Jacob had his dream of the ladder. It means "House of God."

בֵּית-אֵל

Goliath. The name of the giant who was slain by David. A deep occult meaning.

גִּלְיָת

Yithgal. "was uncovered." (Genesis 9:21).

יִתְגַּל

This, from the story of Noah and the curse of Canaan, has a direct connection with the preceding word. "What is uncovered" is the gigantic adversary which is overcome by true vision. The appearances of the physical plane deceive us by seeming to show us all there is to see. The same idea is concealed in the story of the Fall. The subtlety of the serpent consists in the apparent exposure of truth, when truth is really hidden behind the manifestations of name and form we perceive by means of the physical senses.

'Ιορδανης. The Greek for Jordan, יַרְדֵּן, "descending."
"That which flows down, down into the Dead Sea."
Symbol of the river of manifestation, the stream of Maya, the illusive power of manifestation.

ὁ Λόγος. The Word. The thought-in-expression. This serves to identify the Hermit with the One Identity, which is called Λόγος in the beginning of the

Lesson 41

Gospel according to St. John.

THE TWENTY-FIRST PATH: קכ

קכ, Kaph, is the name of the eleventh letter of the Hebrew alphabet, corresponding to the 21st Path of Wisdom, and to Key 10. The 21st Path joins Chesed, the 4th Sephirah, to Netzach, the 7th. Through it the influence descends from Chesed to Netzach, and it is the path of ascent from Netzach to Chesed.

The value of קכ, Kaph, is 100. It has the following Gematria:

100

Khawtzab. To hew out; to split; to cleave;
to dig; to cut, chisel.

קצב

Yammim. The seas; the times; a day.

ימים

Kaylim. Vases, utensils, vessels, weapons,
instruments.

כלים

Mahdone. Contest, quarrel, contention;
extension, length, height.

מדה

The proper name Meheytabel, or Mehetabel.

מחיתבאל

Meheytabel, "bettered by God," the daughter of Matred, the daughter of Mezahab, is mentioned in Genesis 36:39. She was the wife of Hadar, a King of Edom, whose capital city was Pau.

Hadar means "magnificence." Pau signifies "crying out" (as of a woman in labor). Matred means "propelling, propulsive," Mezahab means "water of gold," or golden waters.

The Zohar interprets Hadar as the Supreme Benignity, because קכ, Hadar, may be written with a dot in Daleth, ד, doubling that letter, so that the word is really דדדד, 213, the number of אלהי דא, Chesed Auleah Da-El, the Supernal Mercy of El. (אל is the Divine Name of Chesed, the 4th Sephirah.)

The name of the city, Pau, is said to refer to the prayer of the man who is worthy of the Holy Spirit. His "crying out" is heard.

The Zohar goes on to say that the name Meyhetabel signifies "made better by El." Thus she is the feminine working power corresponding to Chesed. Finally, in the name Mezahab, מזהב (note that in Hebrew this name is two separate words), מזהב refers to Mercury, while זהב is gold. (*The Greater Holy Assembly, sections 993 to 996.*)

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The reader who seeks to understand the magical language should note that this interpretation from the Zohar puts great emphasis on the 4th Sephirah. It is from that Sephirah that the path of the letter \daleth descends.

Ole. Yoke; obligation, dependence.

\daleth

Kaf. Palm of the hand, hand; censer; crest
over the genitals. κ , Kafe, rock, cliff.

κ

Justitia. Justice. Associated with Jupiter, the planet
corresponding to Kaph.

Liber Domini. The Book of the Lord.

This is the same as what is sometimes called the Akashic Record. It is also the Book of Consciences, recorded in the Astral Light, and the "one book" of the Rosicrucians. In our Lessons on Key 10, in both Tarot Fundamentals and Tarot Interpretation, you have been told that the Jupiter center in the human body is, so to say, each human being's personal copy of the *Liber Domini*. From it may be extracted knowledge of the inner secrets--known as the Unwritten Qabalah.

Signatura. Signatures. The "signatures" are what is written in the Book of the Lord. Knowledge of the signatures enables us to establish justice.

Trygono. Trigon or triangle. This is the spelling employed in the *Fama Fraternitatis*. The triangle is, especially when equilateral, a symbol of justice, and of the principles employed in adjustment.

Practicus. One who practices.

Anima soulis. Soul of the Sun, or Soul of Gold.

Deus Jehova. God Jehovah.

Machina mundi. Machine of the world.

N.N. Frater N.N. who uncovered the brass plate and pulled out the large "nail" (1) revealed the door to the tomb of C.R.

\daleth

End of Lesson 41

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1

Lesson 42

194

𐤒𐤕𐤕. zedek, Jupiter, is the planet which corresponds to the 21st Path, and, through its connection with the letter Z and Key 10, to the western face of the Tree of Space.

The West, as the close of day, refers to the end of a cycle. At any given moment it is sunset somewhere, and at any given moment all the cycles of past activity culminating in that moment have come to an end. Thus the WEST is pre-eminently a symbol of NOW, of the immediate present. (Thus it has in it the same idea as the Latin word *propinquo*.)

𐤒𐤕𐤕 𐤕𐤕𐤕, Melchi-Zedek, or Melchizedek, king of Salem (Peace), is spoken of in the Epistle to the Hebrews as being "without father, without mother, without descent and without beginning or end of days." The priesthood of Melchizedek ("after the order of Melchizedek") is not an outer order, like the Masons. It is identical with the True and Invisible Rosicrucian Order, and the Interior Church described by Eckhartshausen is another name for the same company of men and women who are liberated from the illusion of physical descent, who know they never began to live, and that their lives never will end, who are, in short, free from the delusion of mortal, temporal existence.

These men and women relate themselves neither to the past nor to the future. They live out the present, the NOW, with smiling hearts. Thus is it true that the course of empire takes its way westward, but the west to which it leads is the mystic WEST corresponding to 𐤒𐤕𐤕.

You have been given the Gematria under 194, the value of 𐤒𐤕𐤕.

312

𐤕𐤕𐤕, na'arah, is the Hebrew for West. It has the value 312, with the following Gematria:

Khodesh. New moon; month; mating time (of animals).

חודש

Khavdah. New, fresh.

חַדָּשׁ

Khiddeysh. A verb. To renew, restore, do afresh; to promulgate a new law; establish a new interpretation; to produce something new.

חִדְּשׁ

NOW (West) is the only time when anything can be new. Only NOW, at the end of a cycle, may a hitherto unheard of thing exist.

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2

Lesson 42

312

Leka yom aph-leka laiylah. "The day is thine, the night is also thine." So the A.V. The American translation is: "Day and night are both thine." This, too, is the truth about NOW. This passage is from the 74th Psalm, verse 16. לך יום אפ-לך לילה

Merubbah. "Four-sided," square.

מרובע

This is Rabbinical Hebrew. It is significant in the present connection, as definitely referring to 4, the number of the Sephirah Chesed, the Sphere of דגד, from which the 21st Path, also attributed to דגד, passes to Netzach.

Ayin Jacob. "The fountain of Jacob."
(Deuteronomy 33:28.)

עין יעקב

These words occur in the Blessing of Moses, a poem which constitutes the whole 33rd chapter of the Book of Deuteronomy. They may also, as Qabalists point out, be translated, "the Eye of Jacob."

Here we must remember that Jacob has the meaning "to supplant." It is always the new that supplants the old. Thus in the Biblical story, Jacob, the younger brother, supplants Esau. And Jacob himself gives a blessing to the younger of Joseph's two sons, Ephraim.

Remember that Jacob's name was changed to "Israel," meaning, "He shall rule as God rules." Wherever Jacob is mentioned in the Old Testament or in the New, the inner esoteric meaning has always to do with this idea of supplanting the old by the new, the familiar by some novelty hitherto unheard of. "Behold, I make all things new" is the secret of those who have learned to rule as God.

Shawkhad. To give, to make a present;
to bribe.

שחוק

As a noun, a gift, especially one which is redemptive, freeing from punishment. This word ties in with the basic meaning of the 21st Path, which, through its relation to Chesed, as its source, and to Jupiter, as expressing its quality, has an obvious correspondence to the idea of Divine Providence, its spiritual and its temporal gifts, and the reconciliation brought about by man's intelligent use of these gifts. Hence the 21st Path is, by some, called "The Conciliating Intelligence."

ἄγγελος. A messenger, a messenger from God, an angel.
In the next section you will find the name of the particular angel connected with the West and with the 21st Path.

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In Proverbs 17:8, the original text says: "A gift is a precious stone." That is, in the Hebrew, אֶבֶן-חֵן נִשְׁתַּחֲדָה, ehben-khane ha-shakhad. אֶבֶן-חֵן, a precious stone, is the number 111, the value of אֶלֶף, Aleph, of אֱלֹהִים הוּא אֶחָד, God is ONE, or אֶלֶף, Aleph, Wonderful, a title of Kether and of Christ, and of כִּפָּא, kipha, the Aramaic original of Kephias or Cephas, the ROCK. אֶבֶן-חֵן, moreover, may be read as "The Stone of חֵן," and since חֵן is the Qabalistic shorthand, or Notariquon, for Chokmah Nisetahrah, חֵן נִשְׁתַּחֲדָה, the Secret Wisdom, or the Qabalah itself, we may understand that the "gift" is the "Stone of the Secret Wisdom." The Secret Wisdom is based on man's conscious union with the ONE, as you are well aware from what you have read heretofore, concerning the occult meaning of אֶבֶן. This is the renovating or renewing STONE, which is engraved with a new name, and which makes all things new, עֲשֵׂה נִשְׁתַּחֲדָה.

The secret of the STONE is לַיּוֹם אֶף-לַלַּיְלָה, "The day is thine, the night also is thine." For day, יוֹם, is the name of אֹר, light, and light is good, טוֹב, according to Genesis 1:4. By implication, night, לַיְלָה, the name of darkness (חֹשֶׁךְ), is as the opposite of light and good, a verbal symbol of evil, רָע. The darkness precedes the appearance of light, and thus Isaiah says, in the name of Tetragrammaton: "I form the light, and create darkness: I make peace, and create evil." Darkness is evil, and is created, without sound or word, before light is formed by the WORD (Logos, Thought) of the Elohim. This is made plain by Genesis 1:1, 2.

Yet it is written also: "As is the darkness, so is the light," (Psalm 139:12). The burden of the instruction is that darkness comes before light, yet that as is the darkness, so is the light. They are not really two opposite, irreconcilable entities. The darkness and the light are two contrasted expressions of a single reality.

Delusion accepts as true the appearance that darkness and light are separate, antagonistic entities. Men fear darkness, and call it evil (רָע). They seek to avoid it, and to escape from it. On the other hand, they love light, and call it good (טוֹב). The liberating truth is that darkness and evil contain the possibilities of being formed into light and good. They are the raw material from which the wise fashion wisdom and beauty.

For since we learn from the STONE, אֶבֶן, that the Son (humanity) and the Father (God) are actually ONE, we learn also that the Elohim, which are the active Divine Powers whose work is described in Genesis 1, are really the powers of MAN. Man is therefore able to form the darkness by the WORD, and bring forth the light which is good. This is the deep truth behind the whole New Testament teaching, and that teaching is available to us because a man, Jesus of Nazareth, demonstrated it by his life and works, and imparted the secret by his words.

The number 312 has also a Rosicrucian significance. It is the sum of the Hebrew values of the initials of the second quartette of Rosicrucian Founders, who raised the square of the first foundation into the cube of the complete First Circle of the Fraternity:

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6	ו:ו
220	כ:כ
2	ב
84	ד:ד
<u>312</u>	

They were four, forming a square, **קדש**. They were selected as angels, or messengers, **מלאכים**, and they all travelled, carrying the good news. Furthermore, this number formed from their initials is 12 x 26, so that it represents the 12 boundaries of a cube having faces of 26 x 26. Such a cube will have the square of 26, or 676, as the area of each of its six faces. This number 676, as you have learned, is the value of **קהל ישראל** (Deuteronomy 31:30), "The Congregation of Those Who Rule as God rules." It has Gematria which you should reconsider in the light of this present explanation.

246

גבריאל, Gabriel, "man of God," the archangel of Yesod, the ninth path, and thus the archangel of the Moon, is also the angel ruling the West. In Daniel 9:21 he is called "the man Gabriel." In Daniel 8:17-26, Gabriel explains a vision having to do with the end of a time-cycle. Thus he corresponds to the symbolism of the West, as representing the end of a day. Gabriel, too, is the angel who is associated with the Last Trump of Judgement Day.

In Luke 1:19-20, Gabriel appears as the herald of the birth of John the Baptist. In this passage he announces to Zechariah a new thing, something seldom heard of (**שמוע**). And in the same chapter of Luke, Gabriel appears to Mary, to announce a thing yet more unusual, directly concerned with the coming of him who might truly be called the Fountain of Jacob, **עין יעקב**. Furthermore, Gabriel tells Mary that her son is to reign over Jacob's house forever, and that his reign will have no end. Finally, the son announced by Gabriel is to be the fulfilment or end of one dispensation, and the beginning of another.

This should be considered in connection with what has been said concerning the meaning of the name Jacob.

The number of **גבריאל** is 246, with the following Gematria:

Mur. To alter, to change; to remove, to barter, to exchange.

מור

All these are meanings in basic agreement with **מור**, to renew. As a noun, **מור**, is one spelling of the Hebrew for "myrrh." In the New Testament, Myrrh is mentioned as one of the gifts of the Magi, and is understood to be a symbol for sorrow.

Mareh. The act of seeing; sight, aspect, view; Marah. Vision, revelation; an appearance.

מראה
מראה

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246

Room. Height, loftiness; haughtiness, pride;
Apex. A title of Kether. Also **רום**. As a verb,
to rise up, to raise.

רום

636

The special Intelligence of the 21st Path is designated by the term in Hebrew **הַתַּחַץ הַקְּבוּקָשׁ**. It means literally "the inclination to seek." By this designation, the 21st Path is shown to be characterized by what is fundamental to the scientific spirit. It is the bent toward research (and, indeed, the English "bent" has the same connotation as the root of **תַּחַץ**, the Hebrew verb meaning "to bend, to curve,")

The Intelligence of this Path is therefore often called "The Intelligence of Desirous Quest." The Qabalistic commentary says:

"The 21st Path is called the Intelligence of Desirous Quest, because it receives the Divine Influence (**שֵׁפַע אֱלֹהוּת**, shepha elohuth, a Rabbinical term), which it distributes as a blessing to all existing modes of being."

The divine influence is, of course, the descending current of **קְלָא**, the general influence which is the active principle in the Tree of Life. The 21st Path is the channel for the special form this influence receives in Chesed, the 4th Sephirah. Here it is manifest as the divine mercy blended with the divine magnificence. Since the 4th Sephirah is the seat of memory, which in the cosmic aspect is the *liber domini* mentioned in the Gematria of 100, we may understand our Qabalists to be intimating here that man's quest for truth, like his other personal activities, is a response to the descending influence of the Life-power. (See Lesson 21 and 22 of Tarot Fundamentals.) We seek because what we seek is really within us, and Qabalistic psychology says that whatever we gain is actually a recollection of what the ONE IDENTITY already knows.

The numeral value of **הַתַּחַץ הַקְּבוּקָשׁ** is 636, having the following Gematria:

Ve-abiv ish-Tzori."and his father was a **וְאָבִיו אִישׁ-צֹרִי**
man of Tyre." Literally, "a man of the ROCK."

This phrase from 1st Kings 7:14, refers to the parentage of Hiram Abiff, hero of Free masonry. Hiram's father is further described as being **חֹרֶשׁ נְחֹשֶׁת**, khoreshek nekshosheth, a worker in brass. Now, brass is the symbolic metal of Venus and any Scriptural reference to brass is connected with the letter **ך**, Daleth, and with the Path of Luminous Intelligence, corresponding to Venus. He who is a "worker in brass" is one who excels in creative imagination.

The value of **חֹרֶשׁ נְחֹשֶׁת** is 1266, and this is the value of the Hebrew of Psalm

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36:9: *בְּ-עֵצָה קָדוֹר שִׁימ בְּאוֹרְךָ נִרְאָה-אוֹר*, "For with thee is the fountain of life; through thy light do we see light."

Va-yehi-ereb va-yehi-beker. Literally, *וַיְהִי-עֶרֶב וַיְהִי-בֹקֶר*
 "and-it-was evening and-it-was morning."
 See Genesis 1:5.

Malkuth Awlam. "and everlasting kingdom."

מַלְכוּת

(Compare with what Gabriel is reported by Luke to have told Mary.) The words here given are from Daniel 7:27. They refer to the same kingdom concerning which the angel spoke to Mary.

Pehulloth ha-Adam. "The works of man," or
 "the deeds of man."

פְּעֻלַּת הָאָדָם

The suggestion here is that when the works of men are rightly performed, they will constitute an everlasting kingdom. Do not lose sight of the fact that all this relates to the letter *כ*, and to its basic meaning, *grasp*.

Rosh pinnah. "Head of the corner," biz.,
 the *pinnacle stone* of a pyramid.

רֹאשׁ פִּנָּה

This is said in Psalm 118:22, concerning the stone which the builders refused. By Gematria, the Hebrew for "the stone which the builders refused" is the number 273, equivalent to *חִירָם אֲבִיף* or Hiram Abiff. In the New Testament this passage from the Psalm is specifically interpreted as prophetic of Christ.

Is it not clear that the "rejected stone" refers to the works of man, when those works express the Intelligence of Desirous Quest, that is, when they are works of true science? These are the best evidences, hence Jesus said, "Believe me for the very works' sake." He promised that they who followed his method should not only equal, but even surpass, his own works of power. They who pursue his Way of Liberation must be *doers*, not merely hearers and talkers. Of such is the everlasting kingdom.

Tzaddiq ve-noshah. "He is just, and having
 salvation."

צַדִּיק וְנוֹשָׁה

These words from Zechariah 9:9 are interpreted in the New Testament as a prophecy of Jesus' triumphal entry into Jerusalem. It should be noted that *צַדִּיק*, tzaddiq, just, is from the root *צדק*, which, as a noun, means "Righteousness," and is particularly related to the 21st Path because *צדק* is also Jupiter. True justice (the *justitia*) is based on *comprehension*, *כ*, *כח*. Liberation is not by a divine act of clemency, making an exception in anyone's favor. The mercy of God consists in the fact that He gives freely of His own wise understanding to all who make knowledge of the divine order their *primary* object of desirous quest. They who seek

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always find. What they find is a scientific method whereby they may express the freedom which is their inalienable birthright.

The more masterly the man, the better does he know the laws of life. The greater the range of his powers, so that he may overcome limitations of time and space, make the very elements obey him, heal the sick, raise the dead, and otherwise demonstrate what the works of man ought to be, and can be, the more certain is it that he will be humble.

The true Masters are always Masters of Compassion. They are lowly. They do ride on "Brother Ass," the symbol of the personal vehicle. Yet they have always constituted, and do at this very day, THE ACTUAL GOVERNMENT OF THIS WORLD, the priesthood of those who are like Melchizedek, "with no father or mother or ancestry, and with no beginning to his days nor end to his life." These are they who constitute the GREAT CIRCLE OF DOMINION, pictured in Key 10 of Tarot as the Wheel of Fortune. Happy is he who, through right works, enters that circle.

Before leaving this section explaining the Gematria of 636, we should point out that this number is 12×53 . Thus it is another number like 312, which may be taken as representing the twelve boundary lines of a cube.

In this instance, the cube will have lines of 53, so that each face will be the square of 53, or 2809. At present writing we have no examples of Gematria for 2809. Yet the Cube of 53 is strikingly significant in itself. It is pre-eminent-ly the Cube of $\overline{128}$ (53), or the CUBE OF STONE. That is, the cube which most perfectly represents the union of the personal consciousness with the universal Wisdom, the union of the Son with the Father.

The six faces of a Cube of 53 have a total area of 6×2809 , or 16,854. The final reduction of this is 6, the number of Tiphareth, so that the surface of the Cube of 53 with its total surface area is related to the idea of Beauty. Each of the six faces is 2809, and since this reduces to 19, and from 19 to 10, each face represents the power of the Mother, which is the power of manifestation, $\overline{19}$, Havvah, Eve, 19). Yet this power of the Mother is essentially the power of the number 10, assigned to Malkuth, the Kingdom. Thus dominion is suggested by every face of this Cube of Stone, or Cubic Stone. Even the volume of a Cube of 53 is important. It is 148,877, which reduces to 9 as its least number, and refers to Yesod, the Foundation. We recommend meditation on this part of the lesson. The deep implications of the symbols are not fished up from the depths of sub-consciousness the first time you cast the hook of inquiry. To enter into more detailed interpretation would defeat one of the main purposes of this course, which is to accustom you to methodical practice of Qabalistic thinking. However dry, mechanical and even pointless this method may seem to be, it is the principle discipline whereby the Masters of the Western Tradition have trained their own minds. You cannot enjoy the exercise of powers like theirs without going to work in accordance with their methods.

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Nor will your case be any better if, from dislike for these seemingly mechanical operations with numbers and letters, you betake yourself to such methods of meditation as are given in Oriental schools. The writer of this course has tried both systems. Neither in the Oriental nor the Occidental training may one escape a period of preliminary work which will seem like downright drudgery. Whether one follows the Eastern Path or treads the Western Way, the first steps will often seem futile and arbitrary.

"Metafizzlers," and others who waste their lives in fruitless search for a royal road may well take warning. Few of them will, but we write for the few who, perhaps, can be aroused into activity. And we repeat: THIS WESTERN METHOD WHICH EMPLOYS GEMATRIA IS, IN THE LONG RUN, THE MOST EFFECTIVE FOR PERSONS OF EUROPEAN DESCENT, OR EVEN FOR PERSONS WITH SOME TRACE OF ORIENTAL DESCENT, IF THEY ARE LIVING UNDER THE INFLUENCES OF WESTERN CIVILIZATION.

We do not insist that you practice it. You are not under any human authority because you are an Associate, or even a Working, Builder. We impose nothing. We do tell you that the rule is inexorable, and applies to you who read these words, just as truly as to any other person in the world, for it is one of the laws of your personal make-up, and you cannot "make the grade" unless you use this law.

All this has been written, remember, in an explanation of the Intelligence of *Desirous Quest*. You can have whatever you want, if you follow the right way, the truly scientific way to get it. Few do. Maybe you're one of the happy exceptions.

"Behold thy King cometh unto thee, He is triumphant and victorious, צדיק ננושע, lowly and riding upon an ass." See Zechariah 9:9.

Zeyhoor ha-achedeth. The Splendour of Unity.

והוראאחנה

Tzaddiq Attah Tetragrammaton. "Righteous art Thou, Tetragrammaton."

צדיק אתה יהנה

End of Lesson 42

Lesson 43

THE TWENTY-SECOND PATH: לָמֶד

לָמֶד , Lamed, is the twelfth letter of the Hebrew alphabet, corresponding to the 22nd Path of Wisdom, and to Tarot Key 11. This Path joins Geburah, the 5th Sephirah, to the 6th Sephirah, Tiphareth. It carries the influence of Geburah down to Tiphareth, and is the path of ascent from Tiphareth to Geburah. The letter-name לָמֶד adds to 74, with the following Gematria:

Dikkane. "This, the same." An Aramaic demonstrative pronoun suggesting particular identity. It has the connotation of exact and specific identification. *This*, and no other. Thus it implies definite knowledge.

 לָמֶד

Higgawyon. Meditation, musing; resounding music; (later Hebrew) reading, recitation of text; logic.

 לָמֶד

Hadassah. "Myrtle."

 לָמֶד

Hadassah, Myrtle, is given in Esther as that heroine's original name. The myrtle is a plant sacred to Venus, the ruling planet of Libra, the sign to which Path 22 is related. Furthermore, *Esther* is the regular Syrian form of the name Ishtar, the Babylonian goddess corresponding to Astarte, and associated in Babylonian astrology with the planet Venus. Finally, לָמֶד , Hadassah, is the Hebrew transliteration of the Babylonian *hadashatu*, "bride," used as a title for Ishtar. The significance "myrtle," although it does point to a Venusian correspondence, may well be an occult "blind." Note that the theme of the story of Esther, though crudely thought out, is the triumph of justice over injustice. But the deeper meaning of the story has to do with ancient Babylonian traditions of the conflict between the gods of the Elamites and those of Babylon. These traditions, in turn, veil profound doctrines of Ageless Wisdom.

Yawsad. To set, to place, to found; to appoint; to set laws, to ordain.

 לָמֶד

This verb is the root of יָסַד , Yesod, the name of the 9th Sephirah. The same letters, as a noun, יָסַד (sometimes called the defective spelling of a Hebrew word) signify a foundation, or a beginning. The reader may find profit in considering a tableau of the Tarot Keys corresponding to the letters of this word. They are Keys 9, 14 and 3. Their total, 26, is the value of the name יָסַד . The reduction of 26, as applied to Tarot Keys, is the number of Key 8. It is obvious that the woman of STRENGTH is also the woman in JUSTICE. The "blind" used in exoteric Tarot packs transposes Keys 8 and 11. The woman is also easy to identify as the Empress, and the Empress is the Key which corresponds to the last letter of לָמֶד . She, moreover, is the very Venus who is the "bride," *hadashatu*, or Hadassah.

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74

Sawbib. A circle, an orbit, a circuit.

סביב

The course traced by a moving body, such as a wheel. Hence related to Key 11, the consequence of Key 10. The idea behind this word is the completion of a cycle of activity. In every circle, any point on the circumference may be both beginning and end. This is the idea behind Karma, the idea that any force sent out returns eventually to its point of origin. Modern science demonstrates that this law of return to the point of origin is a fundamental law of manifestation, operative throughout the universe.

Ad. A masculine noun. Perpetuity; booty.

טו

Ade. Also a masculine noun. Witness; testimony, evidence. Menstruation.

טז

Ad. Preposition and conjunction. To, unto, up to, as far as; till, until; during; while; while yet; instead of; also; ere.

טז

טו implies a passing, progress, in space; also duration in time. Hence, perpetual time, eternity.

All these meanings correspond with what is implied by סביב, a circuit, an orbit. From the occult standpoint, the two letters, being those of Keys 15 and 3, suggest: 1, the formulation of some problem, based on appearances (ו); and 2, the solution of that problem by an act of creative imagination (ט).

The idea of definite limit is also suggested by the meanings of טו as a preposition and a conjunction. And the notion of comparison is what the scales of Justice imply. Finally, the two letters, ו and ט, represent the influences of Saturn (ו), which is exalted in Libra, and of Venus (ט), Libra's ruler.

Lahmed. As a verb, to learn, study; to exercise in; to be accustomed.

למד

Limmeyed. To train; to teach, instruct.

למד

Lemed. Learning, study.

למד

Limmud. As a noun, Prophets, the Chasidim.

למד

"The Universal Agent, the Universal Plastic Mediator, the common receptacle of vibrations, of movement and of the images of Form, Maya, is the OD, טו, of the Hebrews ... the astral Light ... The use and manipulation of this force constitutes the Grand Arcanum of practical magic." F. Jollinet-Castelot, "Comments on Ichemy." טו in this sense, is טו, duration, everlastingness, eternity. It is from טו, to pass over, to come upon, to go on, to continue. But טו has a second meaning: to put on, to adorn oneself, to deck oneself, and this also agrees with the deeper meanings of טו as the universal agent.

αἱ διαθήκαι. The covenants. (Romans 9:4). In the American translation this is rendered

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"divine agreements," and in the passage cited, is coupled with "legislation." This makes the connection with Key 11 perfectly clear.

Adytum. Sanctuary, holy of holies. The "house of the god" in any temple.

In the human brain, the organ through the activity of which we establish contact with the ONE IDENTITY.

The functioning of this center in the human brain comes about when the personal ego, seated in Tiphareth, is linked up with the volitional power having its seat in Geburah. Note that the path of the letter Lamed carries the influence, \aleph , Mezlach, specialized as Justice, \daleth , from the 5th Sephirah to the 6th. Thus the essence of the activity of the 22nd Path is indicated by the name of Key 11.

Agnus dei. Lamb of God.

This is the "Lamb" clearly indicated by the initials which are used in the *Fama* to designate the Founder (compare \aleph) of the Rosicrucian Order.

The authors of the *Fama* announced themselves as Christians, recommended assiduous study of the Bible, and must have been familiar with the saying, "Christ is our Foundation, and our Chief Pinnacle Stone." Thus it is reasonable to suppose that since the initials of their Founder are the German equivalents of the Hebrew \aleph , car, Lamb, they intended to reveal their meaning to all readers properly instructed in the magical language.

In Revelation, the Lamb is the symbol of Christ. The Lamb sits on the throne at the center of the cubical city of the New Jerusalem. The Lamb is said to be both the temple and the lamp of the city. The city itself is a symbol of regenerated humanity, and of a society composed of regenerated persons.

Incidentally, *agnus* alone is in Latin Gematria the number 56, which has many connections with Rosicrucian symbolism, and with the Seal of the United States. 56 is, furthermore, the value in German positional Gematria, of *Alchimia*.

Axiomata. Axioms.

This Latin word is used in the *Fama*, which connects the *Axiomata* with eternal duration (\aleph) by saying: "We are assured that our *Axiomata* shall immovably remain unto the world's end." The same book says the *Axiomata* were the most important item in the philosophical library of the Order. They are also declared to be "true and infallible."

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concordia. Concord. The agreement of this word with the others in this list needs no emphasis.

501

אָשֶׁר, Asher, "straight, level; prosperous, happy, blessed," is the name of the Tribe of Israel corresponding to the letter ל, to the 22nd Path, and to the sign Libra. Its numeral value is 501, with the following Gematria:

Asher. As a pronoun and conjunction, "who, which, that; as for, regarding." Translated "that" in Exodus 3:14, "I am that I am."

אָשֶׁר

The Zohar says: "The Holy Name, when inscribed by super-scription, is אָשֶׁר, the hidden and recondite temple, the source of that which is called רֵאשִׁית, Reshith. The word אָשֶׁר (i.e., the letters א, ש, ר, from the word בְּרֵאשִׁית) is anagrammatically ראש, head, the beginning which issues from בְּרֵאשִׁית."

The Zohar also says (Zohar 1, page 155): "The truth is that ה (Binah, the Mother) is called אֶשְׁרָה, Ashera (Venus) after the name of its spouse, אָשֶׁר." Thus, אָשֶׁר refers to י, Yod, or אב, which is חֲכִמָּה..

As a verb, it is spelled אָשֶׁר, signifying "to be guided," (Cf. לָמַד, "to teach," "ox-goad"). It is also, as אָשֶׁר, a relative pronoun (without distinction of number or gender. Also the name of the Cedar tree. The feminine אֶשְׁרָה, means "happiness," or "happy" also, and is the Biblical name of the Phoenician Goddess of Fortune (Syrian אֶשְׁתֹּרֶת (1st Kings 11:5), Ashtoreth or Astarte) who is Venus. "Out of Asher his bread (food) shall be fat, and he shall yield royal dainties."

Qav ha-shamayim. The rule of heaven. This is the Divine Order Jesus called "the kingdom of heaven."

קו השמים

Rosh. Head, chief, principal.

ראש

Rawtzone ha-qahdome. The Primal Will, a title of Kether, the first Sephirah. (See Pattern on the Trestle-board.)

רצון הקדום

Shawar. A verb. To remain, be left over.

שאר

Sheawr. Remnant. (Isaiah 10:21, 22).

שאר

Sheayer. Flesh, body; blood relation.

שאר

Seore. Leaven; yeast; fermentation, swelling, sustenance, alimentation (in reference to the roundness of a well-fed body).

שאר

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Compare with Jacob's blessing: 'Out of Asher his bread shall be fat, and he shall yield royal dainties.' Remember that corn, wine and oil are directly associated with weighing and measuring, in the symbolism of the THIRD SEAL, according to Revelation 6:6.

El-ginnath agoz. "The garden of nuts." (Song of Solomon 6:11.) According to the Zohar, this refers to Yesod. "Seed principle" is the clue to the inner occult meaning.

אֶל-גִּנְתָּם אֲגֹז

Or ha-car. Skin of a lamb.

עוֹר הַכֶּבֶד

Shekinah ilahah. The Superior Shekinah. A name applied by Qabalists to Binah, the third Sephirah.

שְׁכִינָה עִלְיָאָה

Temunah. Appearance, form, shape. An image, likeness, similitude.

תְּמוּנָה

Shane ha-olayl. "Urine of the Infant." This is Raymond Lully's name for the First Matter.

שֵׁין טַעוּלָל

ἱάσκις A precious stone; jasper. "The first formation of the Holy City."

ὁ πλάνος "The deceiver." (John 2:7.)

ὁ ἄνομος The lawless one.

γραμματεία. Lettering, use of letters.

The Hebrew name for the sign Libra, attributed to the letter 7 and the 22nd Path, is מוֹזְנַיִם, moznaim. Its value is 148. See Gematria of the Seventh Path.

End of Lesson 43

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Lesson 44

1

THE TWENTY-SECOND PATH (Continued)

יִדְמָה, nehemahn, faithful, is the name of the special Intelligence corresponding to the 22nd Path of Wisdom. The commentary is:

"The twenty-second Path is called the Faithful Intelligence, because by it spiritual powers are increased. All dwellers on earth are under its shadow."

The numeral value of יִדְמָה is 141. The Gematria includes:

141

Nehemahn. Faithful, devoted; firm, sure, established, lasting; reliable, trustworthy.

יִדְמָה

Ammitz. As an adjective, strong, mighty. (Job 9:4). As an abstract noun, strength, might (Isaiah 40:26). This is indicative of the special quality of the influence flowing through the 22nd Path, which descends from Geburah.

אִמִּיץ

Ahsaf. To gather, collect, assemble, accumulate; put away, remove. From this primary significance come many others: to gather up, to contract; to take back or away; to take out of the way, to destroy.

אָהַסַּף

Osef. The same word as a noun. Gathering, collection; modern Hebrew, compilation. It means stores; also ingathering, or harvest. These meanings are connected with the time of year corresponding to Libra, and with the symbolism of the scales.

אָהַסַּף

Ahfase. As a verb, to fail, come to an end, cease, to have an end. As a noun, עֲדָה, Ehfes, naught, cessation, coming to an end; and end (as the ends of the earth), an extremity. As an adverb, "but, however."

עֲדָה

Qammah. First, former, previous. (Aramaic.)

קָמָה

"After its kind." (Genesis 1:21.)

קָמָה

Lesson 44

Solve et coagula. Dissolve and coagulate.

This is the Latin summary of the entire alchemical process. In some versions of Tarot, *solve*, dissolve, is inscribed (as in Eliphas Levi's design, printed in his *Transcendental Magic*) on the right arm of the Devil in Key 15, and *coagula*, (literally, to curdle) is written on his left arm.

In Key 11, the sword corresponds to *solve*. The scales, for weighing and for measuring ponderable substances, stand for *coagula*.

"Dissolution," says Trevisan, "is the whole mystery of alchemy, and is to be accomplished in a wholly abstruse manner, by the help of Mercury." In a way which is completely hidden or concealed, it should be observed. This takes the whole process out of the external world, into the occult laboratory of the inner life. The "Mercury" that helps is pictured in Tarot by the Magician.

In modern chemistry, coagulation is the change of a soluble substance into an insoluble form. Usually the substance is albuminous, and the alchemical books are replete with hints that the mysterious substance employed in the Great Work is also albuminous. Albumin, it should be remembered, is the most important constituent in the serum of the blood. Albumins, moreover, are used extensively for clarifying liquids.

In the abstruse process, or hidden operation, of true alchemy, that which is directly affected is the blood serum. This is also the "sulphur" mentioned in some alchemical writings, though others intend a purely mental substance when they speak of "sulphur." The work in alchemy is largely mental. Its consequences are both mental and physical.

The coagulation mentioned here is a modification of the blood serum, accomplished by subconsciousness under the immediate control of "Mercury." Some clues to it may be found in the symbols of Key 8. Others are present in Key 11. They are dealt with more adequately in Principles and Practices of the Great Work.

THE TWENTY-THIRD PATH: D'D

D'D, Mem, is the thirteenth letter of the Hebrew alphabet, corresponding to the 23rd Path of Wisdom, and to Key 12. This is the Path uniting Geburah, the 5th Sephirah, to Hod, the 8th.

In the Cube of Space, the letter D is assigned to the line connecting the center of the rear or eastern face with the center of the front or western face. It represents a movement from past to present, from cause to results, from source to consequence. This is essentially what is represented by the Path carrying the influence of Geburah down to Hod; and in the symbolic orientation of the Tree of Life, this path of D does run from East to West.

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Final \square is assigned to the interior center of the Cube of Space. There it combines with τ , tav, to form the word $\square\tau$, tome, signifying completeness, perfection.

When the final \square in the letter-name $\square'Q$ is taken as 40, the word $\square'Q$ adds to 90. Review the Gematria of 90.

When the final \square in $\square'Q$ is taken as 600, the value of the word is 650. This numeration applies also to the words $\square'Q\tau$ and $\square'Q\tau'$, explained in the list of the Gematria of Tiphareth. Besides these, another word corresponds to 650.

It is $\tau'Q$, nawthar, a verb, and means, to tremble, to fall off (as the foliage or fruit of a tree.) $\tau'Q$, nitar, to be torn loose, be released. This meaning is related to Key 12 of Tarot, and in many versions of this Key the Hanged Man holds behind him a bag, from which fall objects not very clearly drawn. In some more recent versions, these are represented as coins, but no early esoteric Tarot we have seen includes this detail. The Hanged Man himself is the fruit of the tree.

Pointed $\tau'Q$, nether, this is the *natron* of the moderns, or the Egyptian *nitre*. This is a mineral alkali, either sodium nitrate or potassium nitrate. Combined with oil, it was used for making soap. Together with various spices and bitumen, it was an important ingredient of the mixture used by Egyptians for embalming mummies.

Thus nitre is associated both with cleansing, or purification, and with preservation. We shall see, presently, that both meanings are related to the occult significance of the 23rd Path of Wisdom.

In alchemy, the term Nitre is used to designate a certain stage in the preparation of "Salt." Pernety tells us, in *The Great Art*, that a body is put in Salt "to be separated from its earthy parts." He continues: "There is, properly speaking, only one Salt in Nature, but it is divided into three kinds to form the principles of bodies. These three are *Nitre*, *Tartar* and *Vitriol*; all the others are composed of them.

"Nitre is made from the first Salt by attenuation, subtilization and the cleansing from the crude and cold terrestrial parts, which are mixed with it. The sun concocts it, digests it in all its parts, makes in it the union of the Elements, and impregnates it with seminal powers, which it bears with the rain into the earth, the common matrix."

The "sun" which concocts the alchemical *Nitre* is the same sun which is represented in Key 12 by the radiance round the head of the Hanged Man. It appears again on the forehead of the angel in Key 14. It is the Qabalistic "sun" which has its sphere in Tiphareth--the cosmic radiance, focussed in the heart of human personality as the Ego, reflection of the spiritual "sun" in Kether.

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The concoction and digestion Pernety speaks of are mental activities, whereby the experiences of *form* (Salt) gained through the senses are attenuated, or made thin. This is the mental process of abstraction, whereby the gross forms of physical experience are made to reveal to human consciousness their *essential principles*. These principles are subtilized forms. They are said to be cleansed from the crude and cold earthly parts mixed with them. The adjective "cold" is used to indicate the absence of living energy--or its apparent absence.

Thus the concoction of SALT NITRE by the sun is seen to be a process of vitalizing the dead forms of sensation, and infusing them with what are properly called *seminal powers*. As soon as the inner principle of anything is correctly perceived by the mind, a live power takes the place of a dead object; and in the principle is a vital, reproductive quality.

Nor is this all. What the alchemists mean by their NITRE is more pure than the forms it is derived from. More pure, and more lasting. Forms pass, but the archetypal principles they make manifest to our senses are always present in the Universal Mind. Here is a link with the name of the special Intelligence which is attributed to the 23rd Path.

This is the Stable Intelligence. Of it we read, in the Qabalistic commentary:

"The Twenty-third Path is called the Stable Intelligence because it is the power of permanence in all the Sephiroth."

The Hebrew for "Stable" is קַיָּם, qayam. It is a special Qabalistic spelling of the word קָיָם which means "enduring, lasting, living, existing." Its feminine form, קַיָּמָה, means "rising, raising, erection." The extra ' in the Qabalistic spelling, קַיָּם, brings the numeration up to 160. This is the value of the following:

160

Antimony. (The pointing here is conjecture.)

קַיָּמָה

This is the Rabbinical Hebrew for *antimony*, and perhaps the reason for Basil Valentine's emphasis on antimony in his alchemical writings. For we must not forget what Paracelsus says--that nobody is fit to understand the alchemical art, or work at it, who is ignorant of the "use of the Qabalists," i.e., ignorant of this very number-letter system which is the basis of the magical language.

Now, the alchemists themselves say that their antimony is identical with the permanent water and the celestial water. It is therefore the same as the Philosopher's Mercury. It is a cleansing and purifying agent. Thus קַיָּמָה, its Hebrew name, really belongs here.

It may be noted here that 160 years is the "period of the captivity," from 767 B.C. (accession of Nabonassar) to the destruction of Jerusalem and the Temple

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by Nebuchadnezzar, 587 B.C.

160

Anoki Elohey Abikah. "I (am) the God of thy father." (Exodus 3:6.) The occult connection for minds which have clear perception, should be plain.

אֲנֹכִי אֱלֹהֵי אָבִיךָ

Kehsef. Silver. The alchemical Moon.

קֶסֶף

Silver here refers to the reflective, mirroring power of subconsciousness. By means of this may be perceived the basic truth that "I" and "the God of thy father" are only two different ways of saying the same thing. קֶסֶף refers also to the idea of reversal, associated with Key 12, because silver, in reflecting, reverses what it mirrors (as does water).

Nawfal. To fall, fall upon; to be cast down; to waste away; to be prostrated; to fall out, to happen. This is the verb used in Ezekiel 11:5, where the English says: "The Spirit of the Lord fell upon me."

נָפַל

Noam. Delight, sweetness; beauty or splendor. All these words are used by mystics everywhere to describe the experience pictured by Key 12. "Pleasure, beauty," in Zechariah 11:7).

נוֹעַם

Mawna. To keep back, withhold, restrain.

מָנָה

This verb indicates the work peculiar to the 23rd Path. The same thought is expressed by the title of Key 12, which, in French, is *Le Pendu*, and in Italian *L'appeso*, which means literally, "The Apprehended," or "The Caught." In these titles we find the idea of suspended, or arrested, action--in direct contrast to the fundamental thought of incitement suggested by ל, the Hebrew letter preceding D.

קָלַעַ

Sehla. Rock. Also crag, cliff.

This is the special rock which is identified in Numbers 20:8, 10 and 11 as a water source. The word is from a root meaning to be high, to be lifted up, which exactly describes the mental state of a person in Samadhi, the condition depicted by the Hanged Man.

רָם

Etz. (Really Aytz.) A tree; wood; a gallows.

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The old alphabetical symbol for the letter D was two trees, standing side by side. Wherever there are trees, in desert countries like that in which the Hebrew alphabet originated, there are either springs or hidden water-courses. Thus there is a close connection between "tree," "wood," and "water."

We must remember, furthermore, that by the time Tarot came to be invented, Greek mystical thought and Hebrew occultism had been blended in the minds of the wise men composing the Inner School. "Water," consequently, as the great symbol of the universal substance, stood for what Aristotle and others (including the Gnostics) termed "Hyle," "ὕλη, a Greek noun meaning literally "wood."

Pahnekkah. "Thy face." "Thy presence."
(Ezekiel 3:8.)

פְּנֵי

Zehlem. A shade, a shadow, an illusion; an image, a likeness (as the shadowing forth of anything). From the use of this word in Genesis, where man is called the "Zehlem" of the Elohim, it is particularly applicable to human personality.

זֶלֶם

Cain. "A lance, a spear." It is noteworthy that in Genesis 4:1 the etymology of the name is explained as though it were derived from the verb קָנָה, qahnah, to get, to gain, to obtain.

קַיִן

Simahn. Mark, sign, omen; symptom; mnemonic sign; paragraph.

סִמְחָן

Inehkah. "Thine eyes." (Isaiah 30:20.)

עֵינֶיךָ

Deus Lux Solis. God, Light of the Sun.

This is from the Chymical Marriage of Christian Rosencreutz. Here is a very definite statement of the occult doctrine that radiant energy, or light, is one with the Life-power.

interiora terrae. Interior of the earth. This is part of a longer Latin sentence you have been given in an earlier lesson.

The "interior of the earth" is the inner life of man. When one follows the alchemical admonition, and visits this region, he enters into the state of consciousness the Yogis call Samadhi. In Sanskrit this word has affinities with the ideas of burial and self-immolation. The practices whereby it is attained are all

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directed toward arresting, or suspending, the flow of mental images. They are also aimed at abstracting attention from sensory perceptions.

In *The Book of Formation* it is specifically stated that the letter D corresponds to that part of the human organism designated by the noun דֶּבֶן , *beten*. This word may be translated belly, stomach, womb, or inmost part. It has the value 61. This Gematria you have been given. Look it up in your files.

Notice that the attribution of final D to the interior center of the Cube of Space is in harmony with all this. Further, in the word דֶּבֶן , *tome*, formed at this inner center by the attribution of D and D to the same point, you see the letters corresponding to Keys 21 and 12, whose numbers are mirror-images, the one of the other.

Nor is this all. If the final D of דֶּבֶן be taken as 600, then דֶּבֶן is the number 1000, or the cube of 10. And 1000 is also the number represented by dotted Aleph, the letter of the Fool. Again, the Fool, by its number, corresponds to אֵין , *No-Thing*, having as a word the same value as דֶּבֶן (61).

The Hanged Man is therefore one way of looking at what may be represented also by the Fool. The Hanged Man is the picture of suspended *personal* action. The Fool is the picture of the impersonal vision which comes into the mind of a seer who enters the "interior of the earth," (again דֶּבֶן , the inmost), and finds there the Hidden Stone (אֶבֶן חֵסֶד) which effects the transmutation of even the rubbish of the earth into the pure gold of illumination.

End of Lesson 44

Lesson 45

THE TWENTY-FOURTH PATH: ןן

ןן, Nun, is the name of the fourteenth letter, corresponding to the 24th Path of Wisdom, and to Key 13. Through the 24th Path descends the Influence from Tiphareth to Netzach; and through this Path, on the Way of Return, the ascent is made from Netzach to Tiphareth.

In the Cube of Space, the letter ן is assigned to the vertical line at the South-West corner, where the faces South and West come together. The diagram which accompanies Lesson 18 of Tarot Fundamentals indicates that the current of energy along this line moves upward. That is to say, whatever is shown in Key 13 is an activity which passes from subconsciousness to conscious levels--from the domain of the High Priestess to that of the Magician.

When the final ן in ןן is reckoned as 50, the word is numbered 106. When the final ן is taken as 700, ןן adds to 756. Both these numbers are important in our study of the 24th Path.

The words which correspond to 106 include the following:

106

Dawbaq. ("Attained.") To cleave, to adhere; to join, overtake; to bring close together. As a masculine noun, דבב, dehbeq, soldering, or welding of metals. The verb means also to follow close, to pursue, to overtake.

דבב

Pook. Another Hebrew name for Antimony. It also means stibium, eye-paint. This word is the Hermetic name for the First Matter. It is the same as "Permanent Water," and "Philosophical Mercury."

פוק

Eloheykem. "Your God." (Deuteronomy 4:23.)

אלהיכם

Ve-ha-Ehben Gedolah. "And a great stone."

והעבן גדולה

Eliyah. Supernal. This Aramaic adjective is used in *The Lesser Holy Assembly* in reference to the Supernal Wisdom. (Ch. 2, Sec. 56).

עלמא

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Zawkhakh. To be dazzling white; to glow, to glare; to be sunny, shining.

זַחַח

Ha-melukah. The kingdom, the realm.

מַלְכוּתָהּ

Qav. Line, measuring line; string, thread; figuratively, rule.

קו

קו is a special Qabalistic term. It signifies the power running through the whole universe, which gives shape and form to things. But this is the "line of the heavens," for "their line is gone out through all the earth," says the Psalmist.

Ullo. "His yoke." Refers to the yoke of Jacob upon Esau. (Genesis 27:40.)

עֲלֵיו

'Pea. Rhea. Also Cybele. A deification of earth; producing and sustaining the wild life of nature.

106 is important, because it is the allegorical age of Brother C.R.

The words corresponding to 756 are:

756

Ehben shebeth. A lode-stone, a magnet. (The spelling of shebeth in the Hebrew dictionary is עֲבֵת, Ehben shoehbeth. So list this expression under 762 also. Paul Case may have made an error.)

עֲבֵת שֶׁבֶת

Hu nehiryu de-chokmatha. "That is the Light of Wisdom." (Here הוּא is read as the demonstrative pronoun "that.") This is from *The Lesser Holy Assembly*, and refers to the "place of beginning."

הוּא נְהִירְיוּ דֵּחֻקְמַתָּא

Sa'arath Tetragrammaton. "The whirlwind of Tetragrammaton." (Jeremiah 23:19.)

סַעֲרַת יְהוָה

Sephiroth. Countings, enumerations. emanations; the ten degrees of Divine emanations in the Qabalah.

סְפִירוֹת

This is the feminine plural of the feminine singular, סְפִירָה, Sephirah. The ten aspects of the Life-power. In many places they are compared to a flash of

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lightning. Elsewhere it is made evident that their fundamental activity is a whirling motion, running out and returning to its source. Essentially they are all one, but in the process of outgoing and returning they undergo various transformations or changes of aspect. This is the fundamental idea relating to the letter-name, ךך, and the corresponding Tarot Key, Key 13.

Ki shela yammim yinawqu. "For they will
such the abundance of the seas."
(Deuteronomy 33:19.) Said of Zebulun.

'χεῖραμ. The Greek spelling of the name Hiram
in the Septuagint translation of the
Old Testament.

ידין, is the adjective distinguishing the special mode of consciousness belonging to the 24th Path. It is most frequently translated "Imaginative," but a more descriptive word for it is "Resemblance." The Qabalistic commentary says:

"The twenty-fourth Path is called the Intelligence of Resemblance (or Imaginative Intelligence), because it constitutes the similarity in the likeness of all created beings."

120

The word ידין has the value 120. The Gematria of this number was touched upon in an earlier lesson. Here are a few more words:

Yimini. "My right hand." (Psalm 110:1.)

ימיני

Shall be continued.

ינין

Moade. "The time of the decree." Appointed time; festival; appointed meeting; assembly; appointed place; temple, synagogue; appointed sign, signal; festival sacrifice. מועד, moahd, appointed place; מועד, muahd, forewarned, an attested danger.

מועד

Mawsak. To mix (liquids); to pour out.

מסק

Mawsawk. A covering, a curtain, a hanging.

מסק

Mehsek. Mixed drink.

מסק

Miklahl. Perfection. (Psalm 50:2.)

מקלל

In principio. In the beginning; in principle.
(Genesis 1:1 and John 1:1, in the Latin of the Vulgate translation.)

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54

דן, Dan, is the Tribe of Israel corresponding to the letter ד, and to the zodiacal sign Scorpio. The standard of this tribe, according to the Talmud, was a coiled serpent, probably the Egyptian cerastes. This is one of the three symbols for Scorpio, the others being the scorpion and the flying eagle.

The value of דן, Dan, is 54. The Gematria includes:

Aggahn. A bowl, a basin, a disc. Also דגן
דגן, ogen, brim, rim of a vessel; handle.

Demiy. Cutting off, ceasing; standing still. דמי
From the verb דמי.

Dahmi. Quiet, rest. As an adjective. דמי
דמי, dawmi, sanguinary. This word is
from the noun, דם, dam (or dawm), blood.

These meanings are shown in Key 13
plainly enough.

Khoom. To be burned; hence, as a color, חום
swarthy, blackish, brown.

Yelahat. It will flame, burn. ילחם

Kakh Tetragrammaton. The power of כח
Tetragrammaton. This power is to be
associated with fire and burning,
inasmuch as Tetragrammaton is said to
be like a devouring fire.

Matteh. Rod, staff; branch; tribe; מטה
support. (The rod of Moses.) As a feminine
noun, מטה, mittah, it means bed, couch;
litter; bier.

Ve-Gedulah. "and magnificence." This נדבולה
relates directly to Chesed, as a balance
to Geburah.

Pater. Father. A name of God.

ignis. Fire. Definitely related to the preceding.
Compare with חום, ילחם and כח, ילחם.

coagula. To coagulate. In alchemy, this is related to

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solidification, and has to do with heat. But here it should be kept in mind that the alchemists say they "burn with water," and that Scorpio is a watery sign.

372

עקרב, aqerawb, a scorpion. The name of the sign attributed to נ, Nun. It governs the reproductive organs, and this is a clue to all the occult meanings of נ, Nun, the 24th Path, and Key 13. The value of עקרב is 372, corresponding to the following:

Asfeerka. This is a Rabbinical word which Rosenroth translates by *aqua spherica*, literally, spherical water, meaning the alchemical Mercury.

אספירקא

In *The Most Holy Trinosophia*, by Comte de St. Germain, is mention of a bird named אספירקא.

(Manly Hall's commentary, mistaking ד, Samekh for מ, Mem, reads this *Ampeercha*, with grotesquely amusing consequences.)

St. Germain says: "It had black feet, silvery body, a red head, black wings, and a golden neck. It was in constant motion without, however, using its wings. It could only fly when in the midst of the flames. In its beak was a green branch."

This is a description of alchemical Mercury. Note that it flies in the midst of the flames, and that it carries a *green* branch. St. Germain evidently knew his Qabalah, and the Gematria of ד, Dan, the Tribe corresponding to the sign Scorpio.

Eyseb. Green herbs, green fodder; the food of cattle; tender plants. Used in Psalm 102 as a figure for the transitory, ephemeral life of the human personality. Compare with St. Germain's mention of a green branch, under אספירקא.

עשב

Sawbeya. To fill to satisfaction; to be sated; have in excess. As a noun, שבע, Sawbaw, plenty, abundance, fill; satiety.

שבע

Shawba. To swear. Take an oath.

שבוע

Shehba. Seven; seven times; sevenfold.

שבע

Note the difference between ש, Shin with the S-sound, and ש, Shin as the Sh.

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Abundance, copiousness, plenty, all are a direct result of reproduction. With the meaning "seven" the Queen of Sheba is read as the Queen of Seven.

What this means is clearer when we remember the occult meanings of the number Seven, and recall the fact that the Sephirah numbered 7 is the Sphere of Venus. The Queen of Sheba is another aspect of what is called *halassah* in the story of Esther (Ishtar). The "Seven" are the occult "planets," the interior stars, or alchemical metals (chakras).

The 24th Path of Wisdom carries the Mediating Influence of Tiphareth down to Netzach, the sphere of Desire. Its own special activity has to do with the power which perpetuates resemblances. Thus it is related to the forces whereby, in generation, hereditary characteristics are transmitted.

The hands, heads and feet which are shown in Key 13 have reference to this. Death reaps, but the harvest of our past thought and action springs up again. In all manifestation, though change is ever present, there is a perpetuation of the basic similarities.

Thus, as a proper name, יי (father of Joshua) means "perpetuity." It is in the transmission of the fundamental resemblances, generation after generation, that we find the sources of liberation. Forms pass, and as the current of manifestation flows on, there are endless mutations and adaptations. The basic things--the framework represented by the skeleton which makes all our activities possible--undergoes no appreciable alteration. Thus the changeless reaps the harvest of the mutable.

THE TWENTY-FIFTH PATH: ךךך

ךךך, Samekh, is the name of the fifteenth letter, corresponding to Key 14, and to the 25th Path of Wisdom. Through the 25th Path descends the influence from Tiphareth to Yesod, and this Path is the means of ascent from Yesod to Tiphareth, on the Way of Return.

In the Cube of Space, ך, Samekh, is assigned to the upper western boundary (West-Above), which is the point of junction between the faces West and Above. Thus, among other meanings, the letter ך indicates the combination of the powers termed "Mercury" and "Jupiter", or those of the Magician and the Wheel of Fortune.

The value of the letter-name, ךךך, when the final ך is reckoned as 20, is 120, the Gematria of which you have already been given. Its correspondence to ךךך indicates that what is pictured under one aspect of Key 13 is what manifests itself also in the activities which Key 14 symbolizes. Different as they look, the skeleton reaper and the angel of Key 14 are really one.

When the final ך is reckoned as 500, ךךך is the number 600. To the Gematria of 600 which you have been given, add the following:

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600

Menaqqiyth. Bowl for libations, sprinkling vessel (Exodus 25:29). In all versions of Key 14 such a bowl or vessel is a prominent feature of the design.

מִנְקִיָּה

Meynehqeth. Nurse (Deborah, Rebecca's nurse, Genesis 35:8.) This Hebrew word is translated τροφός, a name for the Pentad, which equals sound. (From Paul Case's notes on the number 5, gleaned from par. 21, Plutarch, On the Generation of the Soul.)

מֵינֶהֶת

Peliyahoth chokmah. Hidden (or Admirable) Wisdom.

פְּלִיָּאוֹת חֻכְמָה

Qeresh. A board or plank; as a Mishnaic or Talmudic word, Unicorn. (Paul Case did not include Unicorn in the list of meanings of this word.) The Greek for Unicorn is μονόκερως. The Latin is monoceros.

קֶרֶשׁ

Qawrash. The same word as a verb. To become solid, congeal, contract. (From a root meaning to split off, to cut apart.)

קָוֶרֶשׁ

Qawshar. To bind, tie; to bind with cords as the Hanged Man is bound; plot, conspiracy.

קָשָׁר

Qushshar. To be strong, be vigorous.

קֹשֶׁר

Zulawthi ain Elohim. "Beside me (there is) no God." (Isaiah 45:5.) זולַתִּי אֵין אֱלֹהִים

Mawsak. (ך as 500.) To mix (liquids). The angel in Key 14 POURS the water from the vase.

מָסַךְ

Mawsawk. As a masculine noun, curtain, screen.

מָסַךְ

Tawhore arawfel. "The pure darkness." The obscurity of the universal subconscious plane of life activity, represented by Yesod. Remember that the Path of ך connects Yesod with Tiphareth.

טוֹהוֹר עֲרַפֶּל

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Yawrem Qeren. "He hath lifted up a horn
(for his people)." Psalm 148:14.

יָרָם קֶרֶן

Shaysh. The number six. (Song of Solomon
5:15; Genesis 41:42; Proverbs 31:22.)
As a masculine noun, same pointing,
"white marble, byssus."

שֵׁשׁ

Byssus is the name of a fine linen or cotton. Among the ancients, a cloth of exceedingly fine texture. Thus this word שֵׁשׁ is related to the white robes and white stones spoken of in the Apocalypse. For when one has arrived at the perfection of continual union with the Central Point, one is in that state of purity symbolized by white robes, and has the new name which is engraved on a white stone. A name which none knows save him who receives it, because the One Life reveals to each of its individualized Ego-centers some special aspect of Itself, and this peculiar revelation is always ineffable. It is incommunicable because there are no words, or other symbols, whereby it may be expressed.

Ἡ Θεότης. The Godhead, deity; the divine nature
and perfections.

κόσμος. Order, disposition, arrangement; order
of the universe.

This word is used in two opposite senses in the New Testament. The first is akin to its philosophical meaning, as found in the Pythagorean and Platonic texts. Only in this sense is κόσμος to be taken as synonymous with Ἡ Θεότης. As a designation for "this world," and for the present order of things, it stands for the false system, with its conventions and erroneous standards, which man sets up by reason of ignorance.

The single letter Chi, χ, which, as a capital, is written X, like a St. Andrew's cross, has also the value 600. It appears in Pythagorean, Gnostic and other forms of symbolism. In Christianity it stands for Christ, as the foundation and support (D, Samekh) of personal existence and of the world order represented by the noun κόσμος.

The Holy of Holies in the Tabernacle of Moses is related also to the number 600. It was a cubical room, and each of its six sides measured 100 square cubits. Thus the total area of walls, floor and ceiling would be 600 square cubits. It was, of course, a symbol of the cosmic order (κόσμος) as being of one substance with the Godhead (Ἡ Θεότης).

End of Lesson 45

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Lesson 46

THE TWENTY-FIFTH PATH: נִסְיוֹן (Continued)

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נִסְיוֹן, nisayoni, testing, trying; proving by experiment. This is the adjective marking the quality of the special Intelligence of the 25th Path. The influence of this Path, remember, descends from Tiphareth, the seat of the human ego, which corresponds in a measure to Mercury, the Magician, and to the upper face of the Cube of Space. Whatever is the subject of experimental testing and verification has to do with the cosmic order symbolized by the Wheel of Fortune, and the western face of the Cube. Moreover, נ, the letter completing the word נִסְיוֹן, is the special letter of Jupiter, the planet ruling the sign to which Key 14 and the letter ד correspond. The value of נִסְיוֹן is 186, and its Gematria includes:

Ehben echud ve-ain ehben. "One stone
and no stone." An alchemical reference
to the STONE.

אֶבֶן אֶחָד וְאֵין אֶבֶן

Ehben nehgef. "A stone of stumbling."
(See Isaiah 8:14.)

אֶבֶן נִפְלָא

The context of the passage cited refers to Tetragrammaton of Hosts as a sanctuary. In the Western Tradition, based on the New Testament (1st Peter 2:8), the "stone of stumbling" is identified with the FOUNDATION STONE which is also the PINNACLE STONE. It is the identification of the Son with the Father, and this is the basic meaning of Key 14. All tests and trials afford experimental evidence of this identity.

Musawf. An increase, an addition;
additional service; offering prayer;
attachment, ruin.

מוֹסָאף

The idea behind this is that through testing and experimenting man adds to the means at his service for the mastery of circumstance.

Mahqom. Place, locality, dwelling-place;
stand. This is directly related to the
meaning of the letter-name Samekh, a
tent-peg.

מַחְקוֹם

Misunderstanding of the function of the Corporeal Intelligence is a great cause of error, which has its roots in a misconception of the significance of "place," or "locality," and of the true inwardness of what seems to be increase or addition.

Pawahlo. "His work." This is from

פָּוָהְלוֹ

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Deuteronomy 32:4, where the context relates to God, under the symbol of רֹצֵן, ha-tzoor, The Rock.

Tzore Adam. "flocks of men." (Ezekiel 36:38.)

אָדָם רֹצֵן

Qoph. The letter-name corresponding to the Tarot Key 18, The Moon. This word also means the back of the head; also ape, monkey, eye of a needle.

קוֹף

Γολγοθά. Golgotha, a skull. The name of the hill of the crucifixion.

There is an occult correspondence here to the Greek letter Chi, or X. In the life of Jesus the crucifixion was the final, inevitable *experiment*, whereby the truth of his doctrine was verified. But here is a still deeper occult meaning, because it is actually in the *skull of man* that the final stage of the Great Work is completed.

ἔννοια. A thought, an idea; intent, design, notion.

Frater Crucis Roseae. Brother of the Rosy Cross.

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בְּנֵימִן, Benjamin, "son of the right hand," is the name of the Tribe of Israel corresponding to D, Samekh, and to the zodiacal sign Sagittarius. In Jacob's blessing (Genesis 49:27), the words addressed to Benjamin bear on *hunting*, a characteristic of Sagittarius. Hunting and inquiry are akin. To hunt for clues, to seek for evidence, to examine, to study, to consider--all these are part of the process of verification and experiment of which Key 14 is the Tarot symbol.

Furthermore, the ruler of Sagittarius, Jupiter, is the planet associated with the idea of research implied by Intelligence of Desirous Quest, the Path connected with D, Kaph. And the commentary on Path 25 says:

"The 25th Path is called the Intelligence of Probation, or Testing, because it is the first test whereby the Creator tries all the devout."

The devout are those who are devoted to the service of humanity. They are called חַסִּידִים, Chasidim, in Hebrew. This is a word derived directly from the name of the 4th Sephirah, דָּחַ, Chesed, the Sphere of Jupiter. They are persons who have the basic confidence in the beneficence of the laws and forces of nature which inspires all scientists devoted to the discovery of truth. Even when a scientist is by no means pious, he consistently acts on the assumption that it is worthwhile to investigate. He takes it for granted that there is an answer for every problem. He knows

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from experience, that he will find the answer in the problem itself.

He considers his research worthwhile, even though he may never have formulated his feeling definitely, because he really believes that knowledge of truth is advantageous to man. In other words, that the *real nature* of things, whatever their appearance, is beneficent, when that nature is understood.

Numerically, יְהוָה, "the son of the right hand" (Implying positive participation in the work of the father), is 160. The Gematria is:

Kawl-abedey Tetragrammaton. "All ye servants of Tetragrammaton." (Psalm 134:1.) כָּל-עַבְדֵי יְהוָה

In this Psalm, the "servants" are those who "stand by night" in the house of of the Lord. Elsewhere in the Old Testament the "servants of יְהוָה" are identified with angels. Note that the word עַבְדֵי, abedey, servants, is 86, the number of the word אֱלֹהִים, Elohim. The Elohim are the Creative Powers called "God" in Genesis 1. The word is plural, and in Revelation 4:5 they are called the "Seven Spirits of God." ἑπτα πνευμάτων is the Greek for seven spirits as it is written in Revelation. They are also the "planetary" powers of the seven interior stars.

La-Jehovah ha-milukah. "The kingdom is Tetragrammaton's." (Psalm 22:28.) The "kingdom" is the cosmic order. לַיהוָה הַמְּלֻכָה

Qole Jehovah. The Voice of Tetragrammaton. קוֹל יְהוָה
(Psalm 29:3.) (also Deuteronomy 15:5)

In the passage containing these words (Deuteronomy 15:5), the Children of Israel are cautioned to "hearken carefully" to the Voice. It is the Voice we find symbolized in Tarot by Key 5, and the number of Key 5 is the reduction of that of Key 14. Every seeker for truth hears that still, small Voice. Not all of them know what they hear; but their successes depend on careful listening.

percussione magna. The great sound.

Corpus Christi. The Body of Christ. The name of a festival, commemorated on the first Thursday after Trinity Sunday. It has special significance in certain Rosicrucian circles. The "Body of Christ" is not by any means limited to the consecrated Host. It is the whole company of the truly devout.

lapidem angulorum. A corner-stone. The Latin for "a corner-stone" in the Vulgate of Isaiah 28:16. The corner-stone is the "Voice of Tetragrammaton," the WORD which is in our hearts and in our mouths, that we may do it.

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800

קשׁת, Qashshawth, is the Hebrew for "archer," applied to the sign Saggiarius. However, the pronunciation, incorrect, "Qesheth" is applied to this name of the zodiacal sign. To establish the difference in meaning of the two words, (their individual meanings will be listed below.) The same word, pointed קשׁת, Qesheth, means "rainbow," and this is why in some versions of Tarot a rainbow is over the head of the angel in Key 14. In others, as in the designs supervised by A.E. Waite, the same correspondence is suggested by irises which grow from the ground at the angel's feet. For קשׁת, as rainbow, connects with the Greek myth of Iris, the feminine messenger of the gods.

The value of קשׁת is 800, corresponding to the following:

Qashshawth. An archer, a bowman.

קשׁת

Qesheth. A bow (for shooting); a rainbow. As a Mishnaic or Talmudic word, penis. Its modern meaning includes: arc, arch, bow of a violin. The Hebrew for arrow or dart is קשׁת יד, "son of the bow."

קשׁת

Awreloth lebabikem. "The foreskins of your heart." The full expression in Jeremiah 4:4 is: "Circumcise yourselves with יד and take away the foreskins of your heart." This should explain the phallic coloring of Qesheth.

עקלות לבבכם

La-rawqiya shahmahyim. "the firmament heaven." (Genesis 1:8.)

לרקיע שמים

Here the letter ל before רקיע, firmament, is translated as if it were a definite article. Remember that when ל is used as a preposition, it has the meaning "to, into; at, near; for, with reference to, in regard to; belonging to, of; according to, after, by; towards, against; during." "And Elohim called the firmament heaven."

Aferoth zawhab lo. "It hath dust of gold." (Job 28:6.) The opening verses of Job 28:6, where this is to be found, are invested with great occult significance by Qabalists and alchemists. One of the clues to the hidden meaning is the word ארץ, eretz, earth.

עפרת זהב לו

"earth, out of it cometh, bread ..." is the part alluded to.

ארץ מסנה יצא-להם

Shoresh. Root; source, origin; bottom, lowest part; root, stem (grammatical.)

שרש

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Lesson 46

Whatever significance there may be in Qesheth, the bow, will lead us to a better understanding of that which is the ROOT, or fundamental reality, from which spring all forms of growth and development.

Tawshar. To present, to make a gift.
This is a Mishnaic or Talmudic word.

תָּשַׁר

ἡ δυνάμις μεγάλη. "The great power." (Acts 8:10.)
The name given Simon Magus by the Samaritans. What is noteworthy is that his name means "hearing." Furthermore, he was converted, and though he fell into an error, for which he was rebuked by Peter (Acts 8:20-23), he accepted the rebuke, and asked for Peter's prayers. The later traditions, which make out that Simon Magus was an opponent of the Christians, have no Scriptural basis.

Κύριος. Lord. Used throughout the Septuagint translation of the Old Testament for יהוה, Tetragrammaton. In the New Testament it is also frequently used in the same way.

πίστις. Faith. Not to be confused with *belief* in *creeds*, or even with belief in the sincerity and dependability of a teacher. Faith, as St. Paul says, is the substance of things hoped for. It is *expectant confidence*, founded on repeated experimental verifications of the basic principles of knowledge and wisdom. In Ephesians 4:5, Κύριος and πίστις are brought into immediate juxta position.

This concludes Lesson 46. Next week we will begin the Twenty-sixth Path, י"ז.

THE MAGICAL LANGUAGE

1

Lesson 47

THE TWENTY-SIXTH PATH: ם״ץ

ם״ץ, Ayin, is the name of the sixteenth letter, corresponding to the 26th Path of Wisdom, and to Tarot Key 15. Through the 26th Path descends the influence from Tiphareth, the 6th Sephirah, to Hod, the 8th. On the Way of Return, this Path is the means of ascent from Hod to Tiphareth.

In the Cube of Space, ץ is assigned to the lower western boundary (West-Below), the point of junction between the faces West and Below. This indicates the combination of the powers of "Jupiter" with those of the "Moon," or those of the Wheel of Fortune with those of the High Priestess.

When the final ם is reckoned as 50, the letter-name ם״ץ adds to 130. The Gematria includes the following:

130

Hatzahlah. Deliverance. (Esther 4:14.)

הצלה

Yeminehkah. "Thy right hand." (Psalm 138:7.)

ימינך

The context shows that the "right hand" is the right hand of Tetragrammaton, and it is taken as an instrument of deliverance--"Thy right hand shall save me." In Psalm 80:16, "and of the plant thy right hand hath planted."

Maleawk ha-Gawal. The angel of redemption.

מלאך הגואל

Milayin. (Aramaic.) Decrees; prophetic sayings; words, commands; things.

מלין

Sinai. The mountain where Moses received the Law (i.e., the decrees).

סיני

Sullahm. Ladder. The ladder of Jacob's dream (Genesis 28:12). (Compare with the Tree of Life.)

סולם

Ammudi. Pillars, columns. (Job 26:11.)

עמודי

Immekah. "With Thee." (Psalm 36:9.)

עִמָּךְ

In the passage cited, the Psalmist says, "With Thee is the fountain of life," and though he uses another noun for "fountain," the idea expressed is related to the word ם״ץ, which means "well, spring, fountain," as well as "eye, outer appearance."

Lesson 47

Before going any further, consider the various meanings of the word י'ץ.

Ayin. Eye; visible surface, face, appearance; gleam, sparkle; hole, ring; guide-post, cross-roads; substance, being; color, shade. י'ץ
Spring, fountain. Letter-name of Y.

Iyane. To look in; to look carefully, search, investigate; to think over, deliberate, contemplate; to balance exactly; to read casually, to look up quotations. י'ץ

Uhyan. To be evenly-balanced, weighing exactly. י'ץ

Aniy. Oppression, misery, affliction; poverty, destitution, humbleness, lowliness. י'ץ

C.R. G.V., I.A., I.O., R.C., B., G.G., and P.D. are the initials of the eight persons who founded the Rosicrucian Order. By Latin Gematria they total 130.

Creans tenebras. "I create the darkness." The Latin translation of the words in Isaiah 45:7.

primum mobile. First motion. The Latin for rashith ha-galgalim, "the beginning of the whirlings," attributed to Kether.

sperma solis. Seed of the sun (gold). An expression used in alchemy.

Reckoning final י as 700, י'ץ is 780, and besides י'ץ, in the preceeding list, the Gematria of 780 includes:

780

Mawasu ha-bonim. "Refused by the builders." קאסו הבונים
(Psalm 118:22.) Here the final ך in
קאסו is taken as 600. Refers to the
STONE, and thus to Christ and to the
Masonic hero, Hiram Abiff.

Shelomith. Peaceableness.

שלמית

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Ish makoboth. "A man of sorrow."
(Isaiah 53:3.) Interpreted by the
Christian tradition as a reference
to Christ. Thus related in general
meaning to the preceding reference.

אִישׁ מַקְבּוֹת

Shawfath. To set, place; to put the pot
over the fire; to ordain, establish.

שָׁפַת

Sepath. Language, speech, lips, words.

שֵׁפַת

ὄφις.

Serpent. This Greek word has a definite
connection with the whole mystery of
which "The Devil" is a symbol.

358

מְחֹדֶשׁ, mekhodesh, renewing, is the adjective designating the special Intelligence
of the 26th Path of Wisdom. The Qabalistic commentary is:

"The 26th Path is called the Renewing Intelligence, because thereby God--blessed
be He!--renews all things which are begun afresh in the creation of the world."

Here we need to bear in mind the esoteric doctrine of *continual* creation. Cre-
ation is a present activity, going on all the time. It is, moreover, associated
with *darkness*. For Isaiah tells us, "I create the darkness," and his words are
simply a commentary on the first verse of Genesis, where the creative activity
which "cut apart" the heavens and the earth is represented as preceding the form-
ative power of the WORD which brought light into being.

This agrees with the location of the line of Y at the bottom of the Cube of
Space, or at the level "Below," which in Tarot is represented by the High Priestess.
The creative activities which are continually renewing all things (Behold, I make
all things new) are at work behind the veil of appearances, below the surface
which meets the eye.

The value of מְחֹדֶשׁ, mekhodesh, is 358, and the Gematria of this number includes:

Anasha. "of men." (Daniel 4:17) In
the context the reference is to the
kingdom of men.

אֲנָשָׁא

Ben-Ishshah. "Son of a woman." The
reference is in 1st Kings 7:14, where the
person so designated is Hiram Abiff, the
hero of Masonry. Thus it is also a hint
connecting with all three citations in

בֶּן-אִשָּׁה

Lesson 47

the list under 780. These cross-references are overlooked by beginners, but as one becomes familiar with the magical language, and one's memory is stored with the many related attributions, the hidden meanings are more easily seen.

Debir; Aethel; ulam are the Hebrew words דְּבִיר: הַיְכָל: אֱלֵלם designating the Holy of Holies, the temple, and its vestibule, respectively. Their total value is 358. (All of these nouns are masculine.)

Khoshen. The breastplate or gorget of the High Priest. It was set with 12 stones, corresponding to the Tribes of Israel.

חֹשֶׁן

Yabo shiloh. "Shiloh shall come."
This is from Genesis 49:10, and Shiloh is interpreted Qabalistically as a reference to the Messiah.

יְבֹא שִׁילֹה

Nahkhawsh. Serpent. (Compare with ὄφης.)
This is the noun designating the serpent of temptation in the allegory of the Fall. Hence there is a direct connection with Key 15. One of the meanings of this word is "disease of the eye." This word is a masculine noun. It also has the meaning "brass, or copper," as is indicated by its feminine plural, נַחֲשָׁי: copper, brass; filthiness, harlotry; vessel made of brass or copper. נַחֲשָׁי, divination, magic, omen.

נַחֲשָׁי

Mahshiah. Messiah. Anointed. A title of Christ, the Messiah, or Anointed One.

מָשִׁיחַ

יִשָּׂשכָר, Issachar, is the tribe of Israel corresponding to the letter Y and to the sign Capricorn. It means "He will bring a reward." In Jacob's blessing, astrologers will recognize the characteristics of Capricorn:

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"Issachar is a sturdy ass,
Lounging among the ravines;
He saw that settled life was good,
And that the land was pleasant;
So he offered his shoulder to bear
burdens,
And became a gang-slave."

The predominance of earthy imagery in these lines is made clear by the American Translation. Furthermore, one of the ancient symbols for the sign Capricorn is the ass. אשכנז adds to 830, with the following Gematria:

830

Beriyakhim. Bars, bolts, latches; axes.
But the same letters may be read to mean
"flying serpents." In the Old Testament
this second meaning is associated with
the "crooked serpent" also called "Leviathan."
And there is a whole body of secret doctrine
behind this reference, which connects, of course,
with שׂוּף in the preceding list.

פְּרִיָּהִים

Telahth. Three, or third. (Aramaic).

תֵּלַת

הַיֵּה קַיֵּה. Hye kye. These were esoteric terms, used
in the Eleusinian Mysteries. Hippolytus,
in his *Refutation of all Heresies*, says
"This is the Christ who in all who have
been generated is the portrayed Son of Man
from the unportrayable Logos. This is the
great unspeakable mystery of the Eleusinian
rites--HYE KYE."

Here Hippolytus is giving an account of
the doctrines of the Nasseni, a sect of
Christian Gnostics, who worshipped the Logos
under the name and image of the serpent.
Their name is itself from נַחַשׁ, nahkhash.

17

גָּדִי, Gadi, is the Hebrew name for the sign Capricorn. It means "the fortunate
one." The same word is sometimes used by Qabalists as a title of Kether. Its numeral
value, 17, has the following Gematria:

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Egoz. Nut (fruit, or tree). The word is used in Song of Solomon 6:11, and the context is thought-provoking. The more since the Zohar says this very passage refers specifically to Yesod, the ninth Sephirah. "Seed-principle" is the clue to the inner occult meaning.

אגוז

Giyd. The sinew that *shrank*, in the story of Jacob's wrestling with the angel. The definition of גיד in the Hebrew dictionary is: "sinew, vein; dried veins or tendons; penis."

גיד

Zawbakh. To slaughter, to kill, to sacrifice. This is an alchemical name for the White Stage of the Great Work.

זבח

Zood. To boil, to seethe; to be fervid; to seethe with anger; to be proud, insolent.

זוד

Khawdaw. To be, or make, glad; to rejoice.

חדד

Oi! Oh! Alas!

אוי

Haggahdah. Tale, legend, saga; homiletical portions of the Talmud; Haggadah, the order of the home-service on Passover Night.

חגגה

Hahzah. To dream, to rave.

חזה

Khoog. To describe a circle, to enclose, to encompass.

חוג

As in Job 26:10, "He hath compassed the water with bounds." The American Translation says: "He described a circle on the surface of the water."

What is meant, of course, is the horizon. As Emerson says, "The eye is the first circle, the horizon which bounds it is the second." And all that we are considering now has to do with עין, the eye.

Tobe. Good; good thing; benefit, welfare. Good in the widest possible application.

טוב

Yawhab. To give, to place; to provide. As a noun, יָהָב, yehab, lot, burden; what is given; fate (What bounds or limits).

יָהָב

Adam. Man, either as generic or proper name of the hero

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of the Eden allegory. This is the value by Latin Gematria.

This entire section should be compared with what is said of Key 15 in TAROT FUNDAMENTALS.

THE TWENTY-SEVENTH PATH: $\overline{\text{Peh}}$

$\overline{\text{Peh}}$, Peh, is the name of the seventeenth letter, corresponding to the 27th Path of Wisdom and to Tarot Key 16. The 27th is the last of three "reciprocal" paths which cross the Tree of Life horizontally. It connects the 7th Sephirah, Netzach, with Hod, the 8th. Through it the influence descends from Netzach to Hod, and by the same Path the ascent from Hod to Netzach is made.

In the Cube of Space, $\overline{\text{Peh}}$ is assigned to the northern face of the cube. Note that its four boundaries are: North-East, the Emperor, corresponding to the sign Aries, ruled by Mars; North-Above, corresponding to the sign Leo, ruled by the Sun; North-West, corresponding to the sign Libra (the opposite and complement of Aries); North-Below, corresponding to the sign Virgo, ruled by Mercury. Thus the Emperor (Aries), Strength (Leo), Justice (Libra) and the Hermit (Virgo) represent the boundaries or limits of the phase of manifestation represented by $\overline{\text{Peh}}$ and Key 16.

Now examine Key 16. From above comes a flash of lightning, and the source of the down-pouring electric energy is pictured as a solar orb, corresponding to the rulership of the sign Leo, which is the upper boundary of the northern face of the Cube.

On the left side of Key 16 (which would be the north-east side if one were looking at the Cube from the north) a crown topples from the tower, and a male figure is on the north-east side of the central line.

On the right side of Key 16 (which would be the north-west side if one looked at the Cube from the north) a feminine figure akin to the High Priestess and the woman in Key 11 is falling.

In the background are 22 letters ' , Yod, and the Tower itself stands on a peak, like that on which the Hermit stands. Thus the basis or foundation of what is shown in Key 16 is represented by this peak, and the letters ' , Yod, in the background carry the same suggestion of being the hidden "power behind the throne" which is expressed in the symbolism of this Key.

We have elaborated this in order to put you in possession of another valuable aid to Tarot study. Every one of the six double letters which correspond to the faces of the Cube of Space may be made to yield additional information through the consideration of the four Keys which bound it.

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85

(Continued.)

Ha-gibah. "The hill." This is the feminine, הַגִּבְעָה, of the masculine noun הַגִּבְעָה, hill. "Tomorrow I will stand on the top of the hill with the staff of God in my hand," said Moses to Joshua, in Exodus 17:9.

הַגִּבְעָה

Laib ehben. "Heart of stone." In Ecclesiastes 11:9 from which this expression is taken, the definite article הַ is affixed to לֵב. A Qabalistic liberty has been exercised here. "And I will take the stony heart out of their flesh." The "stony heart" is a symbol of the sense of separateness pictured by the tower.

לֵב אֶבֶן

Miy lah. Circumcision; circumcised membrum. This word is a notarikon for: "Who shall go up for us to the heaven --?" (Deuteronomy 30:12.) מִי יַעֲלֶה-לָנוּ הַשָּׁמַיִם, is the Hebrew. Note that the initial letters of each word are מ, י, ל, and ה. This word is a feminine noun, as is the same word, differently pointed, מִי לָהּ, meaning "fine wool."

מִי לָהּ

Circumcision is the sign of the covenant of union and love in exoteric Judaism. For the spiritual Israel, there is the *circumcision of the heart* by control of the emotional nature. This is the true occult meaning of the Compasses in Free Masonry: "learn to circumscribe their passions, and keep their desires within due bounds."

Dominus. Lord. This is the Latin word used in translating יְהוָה in the Old Testament.

Dominus is the usual Latin word for God as the ruler of the universe. What is intimated is that what the human mind formulates in its idea of God the Lord is no more than the idea of the agency whereby the Absolute sets up the conditions of name and form which are the logical necessities for any manifestation whatever.

veritas. Truth. The occult meaning of truth is intermediate between the Absolute No-Thing and the field of seeming limitation which embraces things which have form, quality and mass, and other definable characteristics.

Lesson 48

549

מורגש, murgash, moral (used in the term עולם מורגש, olahm murgash, Moral World, as a description of the powers of the 4th, 5th and 6th Sephiroth). מורגש is the special adjective designating the Intelligence of the 27th Path of Wisdom. It is usually translated by the English "active."

The Qabalistic commentary says: "The 27th Path is called the Exciting or Active Intelligence, and it is so called because thence is created the spirit of every creature under the supreme orb, and the assemblage of them all."

Yehoshua ben-Nun. Joshua, son of Nun, the successor of Moses. The name יהושע is the original of "Jesus."

יהושע בן-נון

Ruach seahrah. A whirlwind. In Ezekiel 1:4, where this occurs, the whirlwind comes out of the north, and is described as a great cloud, and a fire infolding itself. The American Translation reads: "There came from the north a violent gale, accompanied by a great cloud, with fire flashing through it, while out of the midst of it gleamed something with a luster like that of shining metal." In the Hebrew translation into English the word given the meaning of "metal" by the American Translation, is translated *electrum*. The Hebrew word so translated is קשטל, Khashmal, meaning "shining substance; electrum, fairy angel; modern meaning, electricity." The word translated brightness is נגה, nogah, (a short spelling of נגה, Nogah) meaning, "shining, brightness; morning-light; the planet Venus."

Electrum, Latin for *amber*, and 2nd. for an ancient alloy of gold and silver.

226

צפון, tzawphon, hidden, dark; the North, is the direction to which the letter פ, Peh, and the 27th Path are attributed. According to the Qabalists, Job 37:22 should be read: "Gold cometh from the north," and the American Translation renders it: "From the north golden brightness comes." This agrees with Ezekiel's description of the whirlwind.

But Jeremiah 1:14 says: "Out of the north shall trouble be blown upon all the

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inhabitants of this land." And the symbolism of Key 16 is a representation of this.

The Gematria of י'פ'ץ, as 226, is:

226

Tzawfone. North; north wind; later Hebrew, soap.

י'פ'ץ

Tzawfoon. Treasure, store; hidden, kept stored.
Basically the hidden region.

י'פ'ץ

Debahrekah. "Thy word." (Psalm 119:105.)
The connection with פה, mouth, is obvious.

דב'ר

Ego dominus faciens omnia haec. "I, the Lord (i.e., יהוה, Tetragrammaton) do all these things." Here is a direct connection with the idea of the Exciting Intelligence, and with פה, the mouth, as the uttering Logos which fashions everything in the manifested universe.

876

י'פ'ץ, with the final י reckoned as 700, adds to 876, with the following Gematria:

Joseph. "Multiplier."

י'ס'ף

Malkuth arawfel. "Kingdom of darkness."
A Qabalistic technical term, relating to the 10th Sephirah as the ultimate point of descent from the White Brilliance of Kether, the Crown.

מלכות ערפל

Oof. To cover with wings, to fly. (Final ה 800.)

עוף

Shikkutz shomame. "Abomination of desolation."
(Daniel 12:11.) Compare this with Malkuth arawfel, מלכות ערפל. The word שקיץ is numerically equivalent to מלכות, and שם equals ערפל. The abomination which makes desolate is the substitution of the "kingdom of darkness" for the "rule of light." It is materialistic reliance on the physical in place of the spiritual.

שקוץ שם

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Tekunahth. "Treasure, or dwelling-place."
This word is from a root meaning "to arrange, to measure." It is the first word of תְּכוּנַת הַקְדְּמוֹת, Tekunahth ha-qadmuth, "Treasure of the Primordial," or "Dwelling-place of the Primordial." The Hebrew dictionary gives the additional meanings of Tekunahth as: "preparation, things prepared; treasures; fixed place, dwelling place; quality; astronomy."

תְּכוּנַת

Sar-shalom. "Prince of Peace." (Isaiah 9:6.)
The correspondence is to יוֹסֵף and עוֹף, both representing the positive aspects of the North, just as מַלְכוּת עֶרְפֶּל and שְׁקוּץ שָׁחַם are terms relating to the negative aspects.

שַׁר-שָׁלוֹם

95

מַדִּים, Madim, is the Hebrew name of the planet Mars. It is applied also to the 5th Sephirah, Geburah, as the *sphere* of Mars. Madim is the masculine plural of מַד, meode, meaning "strength, might," and as an adverb, "very, exceedingly."

With the final ם reckoned as 40, the numeral value of מַדִּים is 95. Since you have the Gematria under the number 95, no additional words will be given here.

However, when the final ם is reckoned as 600, מַדִּים adds to 655, and in our dictionary there is this correspondence: שֹׁהַם יָקָר, soham yaqar, the "precious onyx." (Job 28:16.) Be sure to list this under 655:

THE TWENTY-EIGHTH PATH: צָדִי

מוֹטֵבָה, mutebah, natural, is the adjective describing the special Intelligence of the 28th Path. The Qabalistic commentary says:

"The 28th Path is called the Natural Intelligence, because by it is perfected the nature of all things existing under the orb of the sun."

The root of מוֹטֵבָה is the noun טֵבָה, nature, and in the Qabalistic writings there is much emphasis on the numeral identity of טֵבָה, ha-teba, as this word is usually written (הָ being the definite article), with אֱלֹהִים, Elohim. The idea here suggested is that the creative powers, or Elohim, are identical with what we term "Nature." To separate "Nature" from "God" is a fundamental error. Religionists are prone to fall into this false notion as well as materialists.

The numeral value of מוֹטֵבָה is 127, having the following Gematria:

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מֶלֶךְ הַכְבוֹד

Mehlek ha-kawbode. "The King of Glory."
(Psalm 24:8,9, 10.)

The King of Glory is identified in the passage cited with יהוה צבאות, who is Tetragrammaton Tzahbaoth, the special Divine Name associated with Netzach, the 7th Sephirah, whence the 28th Path descends.

The noun כְּבוֹד, Kahbode, has for its fundamental significance the idea of weight, or ponderability. With the definite article, הַ, the numeral value of the word, כְּבוֹד, ha-kahbode, is 37, which is of great importance in the occultism of number. It is the number of יְהִידָה, Yekhidah, the One SELF, seated in the White Brilliance of Kether. And Kether is the concentration, at a radiant point, of the power of אֵין סוּף אֵין, the Limitless Light.

In psalm 24:8, the King of Glory is said to be יְהוָה עֶזְרֵנוּ וְגִבּוֹר, Tetragrammaton izuz ve-gibbor, "the Lord strong and mighty," This Name of God adds up to the number 333, which is 9×37 . 333 is also the value of עֲזָרָנוּ, ezrenoo, "our help." (Psalm 124:8.) "Our help" is said to be "in the name Tetragrammaton, who made heaven and earth."

Psalm 24:8 says also that the King of Glory is יְהוָה גִּבּוֹר מִלְחָמָה, Tetragrammaton gibbor milkhahmah, "the Lord mighty in battle." The value of the Name of God is 360, which is equivalent to שִׁין, the name of the letter corresponding to Key 20: to קוֹכַבֵּי בֹקֶר, kokebay boqer, "the morning stars," (Job 38:7); and to קוֹרֵי יִלְדָּה, "the Rock that begat thee" (Deuteronomy 32:18). The clue here is the letter-name שִׁין, because Shin is the letter particularly associated with the element of Fire and with Spirit (because the single letter שׁ has the value 300, equivalent to רוּחַ אֱלֹהִים, Ruach Elohim, Breath or Spirit of the Elohim).

Tzivvah Tetragrammaton. "The LORD commanded." (Psalm 133:3). This occurs in the Psalm celebrating brotherly unity, familiar to Freemasons. The deeper occult meaning has to do with the precious ointment flowing down Aaron's beard, and Qabalists interpret this as being a reference to the descent of the Holy Influence through the Paths of the Tree of Life. That Influence is כְּבוֹד, ha-kahbode, the Glory (also named מֵזְלָה, Mezla.)

צִוָּה יְהוָה

mysterium. A secret, a mystery.

sapientia vera. True wisdom. Observe that the first of these two words is the number 86, bringing it into relationship with אֱלֹהִים, Elohim.

Lesson 48

44

'לף, deliy, (literally "bucket") is the Hebrew name of the 11th sign of the zodiac, corresponding to the letter Z, Tzaddi. The value of 'לף is 44, and its Gematria is given in Lesson 40. Note particularly its correspondence to ארץ, the Hebrew for Aries, the name of the first zodiacal sign. Then examine the word ארץ on page 5 of this lesson (א'רץ א'רץ). א'רץ means "to command or constitute." This word may be read א'רץ Z, Tzaddi ve-Heh, that is, "Tzaddi and Heh," and its meaning, "to command, to constitute," is allied to the special mode of consciousness represented by the letter א and the sign Aries, i.e., the Constituting Intelligence.

395

מנשה, Manasseh (the Hebrew pronunciation is men-ash-sheh), "he who causes forgetfulness of the native country," is the name of the half-tribe of Israel corresponding to the sign Aquarius. The value of this word is 395, and its Gematria will be found in Lesson 32. The most important thing to notice in that list of Gematria is that Manasseh is related to נשמה, Neshamah, the Intuition, and to שמים, ha-shahmayim, the heavens.

THE TWENTY-NINTH PATH: ק"ט

ק"ט, Qoph, is the name of the nineteenth letter, corresponding to the 29th Path of Wisdom, and to Key 18. This Path carries the influence from the 7th Sephirah, Netzach, down to Malkuth, the 10th. On the Way of Return it is the Path leading from Malkuth to Netzach.

In the Cube of Space, Qoph is assigned to the lower southern boundary (South-Below), the point of junction between the faces South and Below. This indicates a combination of the powers of the Moon with those of the Sun, or those of Keys 2 and 19.

The value of ק"ט is 186, and its Gematria is listed in Lesson 46. The list is there based on the word ק"ט, which designates the special Intelligence pictured in Tarot by Key 14. Compare Key 18 with Key 14, and you will see that there are several points of resemblance in the symbolism. In this connection, it might be well to review Lessons 39 and 40 in TAROT FUNDAMENTALS.

389

מגשם, mugasham, (literally "incarnating") is the Hebrew adjective designating the special Intelligence of the 29th Path. Usually it is translated "Corporeal." The Qabalistic commentary says:

"The 29th Path is called the Corporeal Intelligence because it marks out the forms of all bodies which are incorporated under every revolution of the zodiac, and is what constitutes the arrangement and the disposition thereof."

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The word **מַשְׁחָם** is from a root having for its primary significance moisture or rain, and even the exoteric versions of Key 18 show drops of water or blood descending. In our version they are yods, but they fall like rain. (The verb from which **מַשְׁחָם** is derived is **מָשַׁח**, to rain, and the noun is **מִשְׁחָה**, rain, shower.

The value of the word **מַשְׁחָם** is 389, having the following Gematria:

Megusham. Magian, sorcerer. (This word so far, **מַשְׁחָם**
has not occurred in any of the Gematria lists
typist has copied. It is from the Hebrew
dictionary. However, because of the negative
magic which some associate with the Corporeal
Intelligence, it should be considered. Watch.)

Ayawlaw shelukhaw. "A hind let loose." **אַיִלָּה שְׁלֵחָה**
(Genesis 49:21.) So the Authorized Version says.
The American Translation says, "a free-running
deer." This is said of the Tribe of Naphtali,
corresponding to the sign Virgo. In Tarot, Virgo
is pictured by the Hermit, and the Hermit is
standing at the summit to which leads the path
pictured in Key 18. He is free to range, because
he is altogether liberated. The path in Key 18
is what must be followed to attain liberation.
It is the path of progress, made possible by
incarnation.

Dakar ve-nuquba. "Male and female." (Aramaic.) **דָּכָר וְנוּקְבָא**
These words occur in the *Lesser Holy Assembly*,
Chapter 8, Section 218, where we read: "Come
and behold. When the Most Holy Ancient One, the
Concealed with all Concealment (pictured in Tarot
by Key 9), desired to be formed forth, He conformed
all things under the form of Male and Female."
This passage relates particularly to the process
by means of which bodies are incarnated and forms
are marked out.

Shawfawt. Judge. This is the root of the name **שָׁפָט**
Jeehoshphat, the valley. (Joel 3: 2, 12) It
is also the name of the father of the prophet
Elisha (1st Kings 9: 16.)

Tawfash. "Is fat." (Psalm 119:70.) **שָׁמֵן**
"Their heart is fat as grease."

Lesson 48

Shuletown. Power of office, rulership; Sultan.
Dominion, mastery.

לְשֹׁלֵט

ὁ λίθος. The Stone. (Pronounced "ho lithos.")

Here we are on the track of the alchemical mystery once more. It should be remembered that the "everlasting dominion" designated by the word לְשֹׁלֵט is symbolized in Daniel 2:34 and 44 as a STONE. You have had a great deal of instruction which should enable you to see the correspondence here. One of the results of making the Philosopher's Stone is the adept's ability to utilize the power of the 29th Path so as to form for himself a physical body adjusted to any physical environment. With this ability go certain other powers, and all of them have to do with determining the rates of vibration which constitute the forms of physical objects.

When the final ם of מֶלֶךְ is reckoned as 600, the value of the word becomes 949. It is then equivalent to גַּוְפְרִיִּיחַ כֶּסֶף חַי מֶלֶךְ, gawphriyth, keseph chai, melek--Sulphur, Mercury (literally "living silver"), Salt. These are what every book on alchemy declares to be the constituents of THE STONE. In Greek Gematria, 949 is the value of the words found in Romans 2:29, περιτομή καρδιάς. In the American translation this passage says, "The real Jew is the man who is one inwardly, and real circumcision is a matter of the heart (περιτομή καρδιάς), a spiritual, not a literal thing." This circumcision of the heart is an apt figure of speech for the purpose and method of the Great Work. It is a WORK involving the dedication of the forces of generation to the sublime purpose of making the Stone. Therefore is it written in the Apocalypse that he who overcomes will receive a white stone, in which a new name is written. He who overcomes is an adept.

Physical circumcision is but the outer, and literal, symbol of the change in consciousness which enables a man to become an adept. The part of man's body affected by the symbolic rite is the part represented by Yesod, the 9th Sephirah, and by the letter ך, Yod, among the Hebrew alphabetical characters.

57

דָּוָגִיִּין, dawgyin, fishes, is the Hebrew name of the 12th sign of the zodiac, Pisces. Its value, 57, has Gematria which you have been given earlier.

All these words apply in various ways to incarnation. The physical body is continually *perishing*, yet it is, while we are incarnate, that which is the means to all *wealth* and *power*. It is the basis of all *effort*, yet if it be separated from the directing Spirit, it is *nothingness* and *vanity*. It is the cause of all our *terrors*, when we misuse it or misinterpret its sensations. Often it is that which has been compared to a *prison*. Yet it is that which we must learn to *build*; and when it is built in accordance with the "Pattern in the Mount," it becomes the Tabernacle of Divinity, and in it we receive *light* and experience all *good*. (See the list for the words in italics.)

THE MAGICAL LANGUAGE

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Lesson 48

259

רֵאֵוֶן, Reuben, is the name of the Tribe of Israel corresponding to the sign Pisces. The ensign of the Tribe of Reuben, according to the Talmud, bore the symbol of a mandrake, in allusion to the story in Genesis 30:14, 15.

Mandrakes were reputed to be aphrodisiac, and thus they relate to the very basis of incarnation. Moreover, they are plants sacred to the Semitic goddess corresponding to Aphrodite or Venus. Here is a connection between the Tribe of Reuben and the sign Pisces, for astrologers assert that Venus is exalted in Pisces.

The value of רֵאֵוֶן is 259, and its Gematria includes:

Tetragrammaton Zikero. "The Lord is his memorial." (Hosea 12:5.) זִכָּרוֹ means "memory, remembrance; memorial." זָכָר means "male."

יְהוָה זָכָרוֹ

Tawmir. Hidden, secret, mysterious.

מְסִיר

Nawtar. To keep, to guard; to bear a grudge.

נָמַר

Lahat ha-khereb. "The flaming sword." (Genesis 3:24.) By Qabalists, this is understood to be a symbol for the Holy Influence, descending from Sephirah to Sephirah through the Tree of Life. It has the same basic meaning as the flash of lightning in Key 16.

לַהַט הַחֶרֶב

Adoni-tzedek. Name of the King of Jerusalem. (Joshua 10:3.)

אֲדֹנֵי-צֶדֶק

βασιλεια. Kingdom. Used throughout the New Testament for "kingdom." βασίλισσα means "queen."

οἱ θεμελιοι. Hoi themelioi. The foundations. This occurs in Revelation 21:19. The foundations are stones, bearing the names of the Twelve Apostles who correspond, like the Tribes of Israel, to the twelve zodiacal signs.

End of Lesson 48

Lesson 49

THE THIRTIETH PATH: ך'ש

ך'ש, Resh, is the name of the twentieth letter, corresponding to the 30th Path of Wisdom, and to Key 19. This path carries the influence from the 8th Sephirah, Hod, down to Malkuth, the 10th. On the Way of Return, it is the Path leading from Malkuth to Hod.

In the Cube of Space, ך' is the southern face. It is bounded on the East by the line corresponding to ך' and Key 5. On the West, its boundary is the line corresponding to ך' and Key 13. Its lower boundary is the line corresponding to ך' and Key 18. Its upper boundary is the line corresponding to ך' and Key 17.

ך'ש adds to 510, with the following Gematria:

510

Deroosh. "Allegorical sense." Thesis, dissertation; homily, sermon, lecture.
Sensus Allegoricus (vide K.D.L.C.K. page 12.)

דְּרוּשׁ

Ab ve-am ben ve-bath. Father and Mother, Son and Daughter. The Father is Chokmah, the 2nd Sephirah; the Mother is Binah, the 3rd; the Son is Tiphareth, the 6th; the Daughter is Malkuth, the 10th. Note that the numbers add to 21.

אב ואם בן ובת

Daqquth. Thinness, fineness, subtlety.

דַּקּוּת

Direshu. "Seek ye." (Isaiah 34:16.)
"Seek ye out of the book of the Lord, and read." (see 1329.)

דִּרְשׁוּ

Resh. Head; beginning, commencement.
Resh. In addition to its meanings as the letter-name.

רִישׁ

Shiyr. A song, hymn; poem, poetry; singing.

שִׁיר

Shiyar. A remnant; remainder.

שִׁיָּר

Sawray. First name of Abram's wife (before it was changed). Princess.

שָׂרַי

Yawshar. To go straight, right upright.

יָשָׁר

Lesson 49

510

Tannin. Serpent. Dragon. (Exodus 7:9.)
A symbol of the cosmic vibratory
radiance, the Serpent Power. (Genesis
1:21; Isaiah 51:9; Ezekiel 29:3.)

תנין

Tawfale. Slime, untempered mortar;
plaster; tasteless, unseasoned.
As a figure of speech, "folly,
licentiousness, uncontrolled desire."
It has this significance in Masonry.

תפלה

Κρόνος. The Greek spelling of the god-name
called "Cronus" by the Romans, who
identified him with Saturn. Κρόνος
was the son of Οὐρανός, Uranos, and
of Γαία, Gaia (poetical for γη, earth).
He was the husband of 'Ρέα, Rhea,
and father of Ζεύς, Zeus. His age
was the Golden Age.

νύξ Nux. (Latin, Nox.) Night. The Greek
Dictionary gives the following
definition: 1. night; 2. gloom,
darkness, murkiness; 3. the night
of death, i.e., death itself;
3. the Nether World. And, as a
proper noun, Νύξ, the goddess of
night, daughter of Chaos. The Romans
called her *Nox*.

ποιήματα. "Things which have been made." See
Romans 1:20. where the Greek text
has ποιήμασιν (469), but the meaning
of the two words is the same. The
things which have been made reveal
the invisibles.

510 is the sum of the surface areas of the cubes of 6 and 7. The six faces
of a cube whose sides measure 6 x 6 units have an area of 216 units (and 216 is
also the number which designates the *volume* of the 6 cube). The six faces of a
7 cube are squares containing 49 square units each, and their total area is 294
square units. The sum of 216 and 294 is 510.

Lesson 49

90

'קלל, kelawli, usually translated "Collective," is the Hebrew adjective designating the special Intelligence of the 30th Path. This is the traditional translation, but in English it misses somewhat of the force of the Hebrew adjective which might possibly be better rendered as "all-inclusive." The Collective Intelligence is more than a mere aggregate. It does include the sum-total of all modes of conscious life, but it transcends what it includes.

The Qabalistic commentary says: "The 30th Path is called the Collective Intelligence because thence astrologers, by the judgement of the stars and the zodiac, derive the perfection of their knowledge of the revolution of the ruling principles." In the Gematria under 90 which you were given in the study of the Sixth Path, תפארת, this word 'קלל was purposely omitted.

250

דורום, Dawrom, south, is the direction attributed to the letter ך. Its value is 250, with the following Gematria:

Dawrom. South; south wind. "South," and "mid-day;" because at noon the sun is in the south. Also referred to Chesed, which makes the word correspond to the same ideas as אברהם, Abraham. As an adjective, dawroom, דורום, "attacked or killed by wild beasts or birds of prey."

דורום

Mawdor. Dwelling, habitation; compartment.

מאדור

El chai ha-olahmim. "Living God of the Ages." (Referred to Yesod.)

אל חי העולמים

Be-Abraham. "Through (or by) Abraham."

באברהם

Behibawreahm. "When they were created." (Genesis 2:4.) In the Massoretic Hebrew text of this passage the letter ך is always written smaller than the others in this word. Qabalists say this means "By ך were they created," and this particular ך refers to the second letter of the Tetragrammaton, יהוה, which corresponds to the Sephirah Binah, to the element of water, and to Briah, the creative world.

בְּהִבְאוּרֵאֵם

THE MAGICAL LANGUAGE

4

Lesson 49

The Zohar says: "פִּיפְרָאִים is an anagram of פִּיפְרָאִים (through Abraham), implying that what was hitherto sealed up and unproductive in the word פִּיפְרָאִים has by a transposition of letters become serviceable: there has emerged a pillar of fruitfulness, for פִּיפְרָאִים has been transformed into פִּיפְרָאִים (organ) which is the sacred foundation on which the world rests."

The Rabbinical Hebrew, פִּיפְרָאִים, Ayber, signifies "limb, part, organ, wing, pinion." פִּיפְרָאִים, awbare, means "to be strong, hard." Hence "pillar of fruitfulness," associated with Yesod, the 9th Sefirah. The symbolism is phallic, but they who materialize it, and on this account reject it, are in error.

Nare. A candle, lamp, light. As a figure of speech, hope, prosperity.

נר

In the Hebrew text of Exodus 34:7, the first word begins with a נ written larger than the other letters, thus נִצַּח, and in the 14th verse of the same chapter, the fifth word in the Hebrew text (אֲחֵר, translated "other" in the Authorized Version) ends with an extra large נ, as shown here. Qabalists say that these two large letters, because they form the word נִר, light, are so written to show that in the section of the text they mark off is to be found the light which is intimated.

This section has to do with the covenant between Israel and Tetragrammaton, and he who understands the real inner meaning of that בְּרִית, beriyth, is one WHO HAS GRASPED THE INNER MEANING OF THE 30TH PATH OF WISDOM. Note that this word בְּרִית begins with ב, and ends with ת, the letters corresponding to Keys 13 and 19. The power which results in illumination is related to ב. The consequence of its right direction in the Great Work is related to ת.

Aur Gawdol. "A great light." (Isaiah 9:1.)
"The people that walked in darkness
have seen a great light."

אור גדול

laboratorium per petuum. Perpetual laboratory.

Lesson 49

640

שֶׁמֶשׁ, shemesh, is the commoner Hebrew word for "sun." It is used to designate not only the day-star, but also Tiphareth, the 6th Sephirah, as the Sphere of the Sun. Its value is 640. To the Gematria you have been given, add the following:

Shemesh. Sun; pinnacle, battlement.
This noun is both masculine and feminine.

שֶׁמֶשׁ

Shammawsh. Servant, attendant; euphemism
for the virile member.

שָׁמַשׁ

Shimmashe. To minister; serve; to perform
marital duty.

שָׁמַשׁ

Tamar. Ancestress of David. ("a palm tree.")

תָּמָר

Timmayr. "To rise up straight (like a palm)."

תָּמַר

Shawlish. One third. Name of a measure; a
musical instrument; adjutant, officer;
the third, middle finger; trustee, arbitrator,
referee. Triangle. (Isaiah 40:12.)

שְׁלִישׁ

Tiphareth is the third projection from
Kether, Chokmah being the 1st, Binah the 2nd.
Here is a hint that the rulership which is
implied by calling the 6th Path מֶלֶךְ, or King,
is based on measurement.

Debir Qahdeshkah. "Thy Holy Sanctuary."
See Psalm 28:2.

דְּבִיר קֹדֶשׁ

Khurum melek-Tzor. "Hiram King of Tyre."
(2 Chronicles 2:3.)

חִירָם מֶלֶךְ-צֹר

Kose thankhumin. "The cup of consolation."
This is the same as the cup in Psalm 23,
"My cup runneth over."

כּוֹס תַּנְחוּמִּים

Tzephyyathan. "Their appearance." (BOOK
of FORMATION 1:5, uses this word in
reference to the appearance of the ten
Sephiroth, comparing them to a flash of
lightning.)

צִפְיָתָן

Atiqin. Ancient Ones. (Daniel 7:9 to 22.)
In Daniel the singular noun is used. It
refers to the Ancient of Days.

עֲתִיקִין

Lesson 49

53

חַמָּה, Khammaw, meaning literally "heat," is the poetical name for "sun," used often in Qabalah. Its value is 53, and the Gematria of this number has been mentioned many times in our lessons. The list includes:

Khammaw. Sun; heat; fever; summer.

חַמָּה

Khawmaw. To bind or join; to hold, enclose.
To be hot; to glow.

חַמָּה

Khaemaw. Heat, excitement through wine (Hosea 7:5), hence wine as heating; heat, anger (Genesis 27:44). Figuratively poison on account of its inflaming effect. Burning anger, wrath, rage, fury.

חַמָּה

It should be recalled that חַמָּה, Ham, the name of Noah's son, also means "warmth, heat, hot season, temperature. חַמָּה is a masculine noun; חַמָּה is feminine.

Ehben. Stone, rock; a weight. From a root meaning "to build." Used as a mystical word because אָבִי is the coalescence of אָב, Father, and בֶּן, Son. אָבִי, obsolete, akin to בָּנָה, to build.

אָבִי

Biteku ba-Tetragrammaton. A phrase from Isaiah 26:4, translated in the Authorized Version as "Trust ye in the LORD."

בִּיתְכֻם בְּיְהוָה

Gan. A garden. Mystically the Garden of Eden, symbolizing the perfected state of being which is also אָבִי, the STONE. A place hedged or walled around, hence an enclosure, a garden, orchard, park. אֶדֶן, Garden of Eden, in Genesis 3:24; and, in Genesis 13:10, it is called אֶדֶן, Garden of Tetragrammaton. In Ezekiel 28:13 it is called אֶלֹהִים, Garden of Elohim.

אָבִי

Ha-gedulah. The majesty, the magnificence. The alternate name of the 4th Sephirah, prefixed by the definite article. See 1 Chronicles 29:11, where the Authorized

הַגְּדוּלָּה

Lesson 49

Version translates it "greatness." This verse contains one of the oldest references to the Tree of Life. Chesed, Geburah, Tiphareth, Netzach and Hod are named in this passage, in the Hebrew text.

חָוָה, besides being the poetical noun for "sun," is an ancient Hebrew root meaning "to join together, to enclose, to surround with a wall." This is particularly applicable to Key 19, in which the symbols show two children dancing with joined hands, in a space enclosed by a stone wall. They are in a garden (**גֶּן**). Over their heads is the sun (**חָוָה**).

Tekhol. The milt or spleen. Some versions of *The Book of Formation* (Sepher Yetzirah) assign this organ to the letter **פ**, others to the letter **נ**. The attribution to Nun is the one received by us.

תָּחֵל

Yod-Ha-Vav-Hi. A special spelling of **יְהוָה**, which Qabalists regard as being important precisely because it has the same value as **חָוָה**, khammah, which is said to be the word which designates the heat and fire which descend through the Tree of Life on the side of Geburah, the 5th Sephirah.

יְהוָה-וָו-יָהּ

Abivawm. Father of the sea. Personal noun.

אָבִיבָוּם

Meahabah. Lover. (From **אָהַב**, love.)

מֵאָהָבָה

Nibbah. To speak or chant under divine influence; to prophesy. **נִבְּיָהּ**, nibhay, to inspire, endow with prophetic gift.

נִבְּיָהּ

anaxia. The Greek spelling of "acacia." It is also the Greek noun meaning "innocence, without guile, harmlessness,

datum. "Given." Used in *Secret Symbols*, page 20, at the close of the preface to an alchemical treatise. The full phrase is *Datum in Monte Aeterno*, which identifies it as definitely Rosicrucian. The value of the phrase is 182.

ecclesia. Church. The church is the STONE.

THE MAGICAL LANGUAGE

Lesson 49

Liber M. "Book M.," the book which Brother C.R. translated from Arabic into Latin. It is the "Book of the World."

mons. Mountain. See *Secret Symbols*, page 11. A typical Rosicrucian symbol for the STONE and also for the Great Work.

panis. Bread. Literally, *the feeding thing*. Here bear in mind what has been said in many places in these lessons concerning the House of Bread (Bethlehem), the sign Virgo, and the part of the body governed by it, and the STONE which is said in alchemical books to be, like bread, a product of coction--cooking or baking. In the church (*ecclesia*), moreover, the Christ is held to be represented by and mystically present in the bread of communion (*panis*) and is identified, also, with the STONE.

patebo. "I will open." Part of the motto on the door of the Vault of Brother C.R., which read:

Post CXX Annos Patebo

R.C., B., G.G., P.D. The initials of the second group of four who were called by Brother C.R. to complete the work of founding the Rosicrucian Order. They raised the 4 to the 8, the *square* to the perfect cube (the STONE).

Spes. Hope. Personified as a goddess by the Romans.

End of Lesson 49

THE MAGICAL LANGUAGE

1

Lesson 50

THE THIRTY-FIRST PATH: ך'י

ך'י, Shin, pronounced *sheen*, is the twenty-first letter of the Hebrew alphabet. It corresponds to the 31st Path of Wisdom, and to Tarot Key 20. This Path joins ך'ה, Hod, the 8th Sephirah, to Malkuth; the 10th, carrying the influence down from Hod to Malkuth, and providing the means of ascent from Malkuth to Hod.

In the Cube of Space, the letter ך' is assigned to the third co-ordinate, the line of fire, connecting the center of the northern face of the cube to the center of the southern face. Thus it links the fire of Mars to the fire of the Sun, the dark fire to the radiant fire. The value of ך'י is 360, having the following Gematria:

360

Ha-nawsheh. That "which shrank." (Genesis 32:32. In the Hebrew text 32:33.) The word nawsheh written ך'שׁה, nahshah, means "to forget, to lend, become a creditor; demand, exact payment. Written ך'שׁה, nishshaw, "to be forgotten, to cause to forget." Written ך'שׁה, nahsheh, "thigh-nerve, thigh-vein." But the thing which shrank is ך'י.

הַנְּשָׁה

Ha-shawnaw. "The year." (As a revolution of time, 360 degrees.) Shawnaw, in addition to meaning year, written the same, ך'שׁה, as a verb, means "to do again, repeat; to change, alter; to be different; to study, to teach."

הַשָּׁנָה

Tetragrammaton Gibbor Milkahmah. "The LORD mighty in battle." (Psalm 24:8.)

יְהוָה גִּבּוֹר מִלְחָמָה

Shemkah. "Thy Name." (Psalm 135:13.)

שִׁמְכָה

Ishsho ha-gedolah. "His Great fire." Note that ha-gedol is 53. "And upon the earth He showed thee His great fire." (Deuteronomy 4:36.)

אֵשׁוֹ הַגְּדוֹלָה

Tetragrammaton be-qirebbek. "Tetragrammaton in the midst of thee." (Zephaniah 3:15.) ך'יך, "midst, interior; inward part, bowels."

יְהוָה בְּקִרְבְּךָ

THE MAGICAL LANGUAGE

2

Lesson 50

360

Ishim. Angels of Yesod. Also spelled ישים
ישים Both mean "Fiery Ones."

Raamim. Thunders. Singular רעמים
רעמים (Psalm 81:8.)

Kokebay boqer. "The morning stars." (Job 38:7.) בוקרי בקר

Neshi. A loan, debt; forgetfulness, the world. נשי

"Tzoor yelawdekah. "The Rock that begat thee." צור ילדך
 (Deuteronomy 32:18.)

Skekem. Shoulder-blades, shoulder. שכם
שכם שכם, Schechem, name of a city, represented on the standard of the Tribe of Simeon.

Shawlawl. Spoil, booty, plunder; gain, profit. שלל
שלל As a verb, שלל shawlal, "to pull out, draw out; to plunder, pillage; to hang on, chain; to negate.

Shawni. Scarlet, crimson. As an adjective, שני
שני 'שני, shayni, "second."

"The Rock which begat thee," gives a clear indication of the sort of power which is associated with צור. When צור is written with the definite article, הצור, thus: הצור, its numerical value is 301, which is also the value of שם, fire, both by Gematria and occult meaning.

αρθρικον. This is a Greek mystery term, meaning
 "The WORD articulated," or "the uttered WORD."

ἡ νίκη ἀλήθειας. "The true victory."

προβολή. Spatial projection, the basic power of movement away from a center whereby the Limitless Light concentrated at a center produces a cosmos. The Greek dictionary defines this word thus: a putting forward, especially of a weapon for defense; of a boxer, a lunging out with the fists. 2. Anything held out before one; a guard, a defense.

νίκη, victory, conquest; the fruits of victory. (Latin, victoria.)

360 is a period in prophetic writing, one-seventh of 2520, the week of "times."

Lesson 50

301

שן (pronounced aysh), fire, is the element attributed to the letter ש. Note that it is written with the letters נ and ש. The first letter, נ, corresponds to the element of air and to Spirit, but the Path of Wisdom corresponding is named the Fiery or Scintillating Intelligence. The second letter, ש, is the last of the three Mother letters, and it corresponds to the element of fire. Yet the letter ש, having the value 300, is by its number equivalent to רוח אלהים, Ruach Elohim, the Divine Life-Breath, so that it also is a symbol of Spirit.

Hence ש is called the Holy Letter, and in the Western Tradition the placing of ש between the first two and last two letters of יהוה changes the Tetragrammaton into the Pentagrammaton (five-lettered Name) יהושע, which is the mystical spelling Yeheshuah (Jesus).

The value of שן is 301, and its Gematria includes:

Adonai ha-melek nehamawn. "Adonai, the Faithful King." The Divine name representing God as the Master Power, ruling over all things from His holy habitation in the CENTER.

אדני המלך נחמן

Osh. Foundation. (Aramaic.)

אש

Ish. "There is." Entity. Man. Existence, being. (2 Samuel 14:19; Micah 6:10.)

אש

Menorah. A candlestick; specifically the golden candlestick described in Exodus 25:31-39. It was a symbol of the seven heavenly bodies known to the ancients, and is therefore a symbol of the seven interior stars, or chakras, and of the seven alchemical metals.

מנורה

Tzedeq yahlin bah. "Justice abideth in her." (Isaiah 1:21, where the Authorized Version translates it: "Righteousness lodged in it").

צדק ילין בה

Tzurah. A rock. Form or shape (of a temple or house, as used in Ezekiel 43:11). Appearance; creature; picture. A technical term in Qabalah, designating the prototypical spiritual SELF. In a sense what is meant by צורה is higher even than Yekhidah, the SELF seated in Kether. It is the Self-hood of אין, the No-Thing,

צורה

THE MAGICAL LANGUAGE

Lesson 50

persisting throughout all successive cycles of manifestation and withdrawal.

Ha-Tzoor. "The Rock." The English of Deuteronomy 32:4 prints this with a capital "R" to show that it is a Divine Name. This is the Rock "that begat thee." The inner meaning is that the life of the personal man is essentially one with the prototypical life of the cosmic SELF. The inner Man is begotten, not made, being of one substance with the Father, by whom all things were made. He shares in the Divine Nature whence he proceeds.

רצור

Qarah. As a verb, to call, summon; proclaim, announce; to call upon, invoke; to convoke, assemble, invite; to call by name; to read aloud, recite; to meet, to happen, befall; to read the Scriptures. As a noun, Biblical scholar, Bible teacher.

קרה

κρανιον. Skull. (Luke 23:33). "To that place called 'skull,' there they crucified him."

Σελήνη. Selene. The moon. A moon, month.

תָּמִיד רָצָה has a recondite meaning, explained in I.Z.Q. But note: the explanation is itself a veil. It depends on one occult understanding of רָצָה, of the word רָצָה, and of רָצָה.

464

תָּמִיד, temidiy, perpetual, continual, constant, is the adjective designating the special Intelligence of the 31st Path of Wisdom. The Qabalistic commentary says:

"The 31st Path is called the Perpetual Intelligence because it rules the movement of the sun and moon according to their constitution, and perfects all the powers of all the revolutions of the zodiac, and the forms of their judgements."

The word "forms" in the foregoing is the plural of צוּרָה, written צוּרָה. Thus it refers to archetypal or prototypical forms.

"Their judgements" is מִשְׁפָּטֵיהֶם. mishpatihem, and might better be translated "their laws." Yet we have retained the older translation, because it affords a clue

Lesson 50

to the real meaning of the title of Key 20, corresponding to the letter **ו**. The Judgement pictured in this Key is the last stage of the operation of a LAW which completes the soul's return to its Divine Source.

The numeral value of **ו'י'ד'ו'** is 464. We have no other examples of this number in Hebrew Gematria at present.

Temidiy. This adjective means "steady, constant, continuous. Perpetual. It is derived from **ו'י'ד'ו'**, tawmid, "continuance; daily offering in the Temple." In ancient Hebrew refers to perpetual time.

ו'י'ד'ו'

Bi-degath ha-yawm. "(dominion) over the fish of the sea." (Genesis 1:28.) (This last is from your editor's own files. Speculative.)

ו'י'ד'ו'

ἡ μήτηρ. The mother. Note that the woman in Key 20 is the active one of the two adult figures.

Ναζαρετ. Nazareth. This place-name is from the Hebrew **נֶצֶר**, netzer, which means "a sprout, a shoot, a branch." It is used in Isaiah 11:1, which says, "And there shall come forth a rod out of Jesse, and a Branch shall grow out of his roots."

THE THIRTY-SECOND PATH: **ו'**

ו', Tav, is the name of the twenty-second Hebrew letter, corresponding to the 32nd Path of Wisdom and to Tarot Key 21. This Path carries the influence down from Yesod to Malkuth, and is the first path of ascent on the Way of Return, leading from Malkuth to Yesod.

In the Cube of Space it is assigned to the interior center, where the three co-ordinates cross. The original form of the letter was an equal-armed cross, such as is formed (both horizontally and vertically) by the three lines crossing at the interior center of the Cube.

The Gematria of **ו'**, 406, includes:

406

Ahtah (in pause, poetic). or **ו'א'ה'ה'**, attah. Thou.
It is used also as a Divine Name.

ו'א'ה'ה'

Lesson 50

406

Since the letter-name **תו** and **תפן**, "Thou," are equivalent, and **תו** means "cross," the numerical identity may be expressed by the sentence, "Thou art the Cross." He who grasps the meaning of this is in possession of a KEY which unlocks ALL doors--Above and Below.

Tahv. Mark, sign; definition. Modern meaning, "postage stamp (in Israel)."

תו

Kishshoof. Magic, sorcery, witchcraft.

קישוף

Am ha-eretz. "People of the earth." The name given by the Pharisees and Sadducees to the "common people" who were the ones, the Gospel says, who heard Jesus gladly.

עם הארץ

Shook. As a verb, to run, to flow, to overflow, to cleave or cling to; figuratively, to desire. As a noun, street; market place, market; desire.

שוק

Shoke. Leg, thigh; shoulder; one of the two equal sides of an isosceles triangle.

שוק

The meaning, "way, or street," agrees with one meaning of the letter-name **תו**--cross-roads.

Upharsin "Divided." (Daniel 5:25.)

ופרסין

Kishshawlon. "A fall." (Proverbs 16:18.)

קישלון

713

שבתאי, Shabbathai, is the Hebrew for the name of the planet Saturn, attributed to the letter **ט**. The same word is used also to designate the Sphere of Saturn, which is Binah, the third Sephirah. Shabbathai means "rest." The Gematria of this word includes:

Shabbathai. Saturn. Literally "rest." "Rest" is one of the New Testament promises to those who repent. Rest comes when one finds the point of equilibrium at the interior center.

שבתאי

Teshubah. Answer, reply; return to God; return to right living; repentance (later Rabbinical usage). Return (to a place).

THE MAGICAL LANGUAGE

7

Lesson 50

ἡ δύναμις. "The power." The essential power, the true nature and efficacy of anything. In the New Testament, it refers often to the Divine Power.

In the Greek dictionary, δύναμις is defined thus: "strength, might, power, ability. 2. A force for war, forces. 3. A quantity. 4. The force of a word, meaning. 5. A faculty, power. 6. Worth, value.

201

ܝܚܕܢ, ehmetza, center, midst, is the direction attributed to the letter ܕ. The value of the word is 201, and this is the number of the Chaldee noun ܠܢ, light.

What is collected at every center is LIGHT. Hence the Cube of Space is sometimes known as the Cube of Light. One of our Affiliates who has made some very important discoveries in connection with the Cube received part of the instruction under the title: "The Flaming Cube, Light of the Chaldees."

Since 201 is 3×67 , this is ܕܝܕ as expressed by the number 3. Note that the "palace of holiness in the midst" is referred to Saturn, and the Sphere of Saturn is Binah. "Light of the Chaldees" is equivalent to ܠܢ, Light.

The English word, cross, is derived from the Latin *crux*. There is some diversity of opinion respecting the origin of its Greek name, σταυρός. Some say it is called σταυρός from its standing erect with its arms horizontal. Three forms of the Cross are the Tau Cross, shaped like the capital letter T; the Cross formed from an opened out cube, called the Cubical Cross; and St. Andrew's Cross, formed like a capital X. The X is the early form of the Hebrew letter 𐤏 as shown on the 9th century B.C. Inscription of Dibon.

End of Lesson 50

Lesson 51

THE THIRTY-SECOND PATH: יפ
(Continued)

126

נְעָבֵד, neobed, serving, aiding, is the literal meaning of the adjective designating the special Intelligence of the 32nd Path. Its usual translation is "Administrative." The Qabalistic commentary says:

"The 32nd Path is called the Serving, or Administrative Intelligence, because it directs all the operations of the seven planets, and concurs therein."

The value of נְעָבֵד, 126, has the following Gematria:

Almahnah. A widow; a desolate place. אַלְמָנָה
Qabalists refer this to the "Fall of Malkuth," whereby the Bride (Malkuth) is separated from the Son (Tiphareth). The "widow" is connected also with ideas derived from the Egyptian myth of Isis.

Aphilah. Darkness. In Exodus 10:22, this word is spelled אֶפְלָה, but it is used with חֹשֶׁךְ thus: חֹשֶׁךְ-אֶפְלָה, "thick darkness."
In Rabbinical Hebrew, late fruit; latter rain (the autumnal rainy season). אֶפְלָה

Hehehpil. To darken, obscure, mystify; to be late in ripening. הֶהֱפִיל

Obade adahmah. "A tiller of the ground."
(Genesis 4:2.) The word עָבַד as a verb means "to work, to till, cultivate; to serve, to worship." As a noun, עָבֵד, ehbed.
"Worshipper, subject, servant; slave." עָבַד אֲדָמָה

Peliyah. Wonderful, mysterious. Miracle, marvel, wonderful deed. In Psalm 139:6, this word is spelled פֶּלְאִיָּה and is unpointed, as shown here. There it is translated "too wonderful." Our spelling is taken from the Hebrew dictionary. פֶּלְאִיָּה

Pelaiah. A personal name, masculine. See Nehemiah 8:7. פֶּלְאִיָּה

THE MAGICAL LANGUAGE

Lesson 51

Tetragrammaton Adonai AGLA. A name of God used on talismans, and in the Pentagram rituals. But AGLA is not pronounced as written, for it is a Notariqon, or abbreviation, composed of the initial letters of a sentence which means: "Thine is the power through endless ages, O Lord."

יהוה אדני א:ל:א

Kohen On. "Priest of On." (Genesis 41:45.)

כֹהֵן אֵן

Mahlon. Lodging; inn; night quarters; hospitality. Pointed מלון, millone, it is a modern Hebrew word for "dictionary."

מלון

Noa. To wave; to quiver, vibrate; to stagger, be unstable; to tremble, shake; to wander about; to blow the nose.

נוא

Aoon. As a verb, to lie down, or rest; to dwell; to move, agitate; marital duty; to cohabit. It had the early meaning of "to conjure, do magic, act as a soothsayer," but is now spelled און for that specific meaning.

און

Ahvon. Guilt, iniquity; punishment; sin, crime. (Genesis 4:13.)

און

Awnahv. Humble, lowly, meek; poor and afflicted.

און

Soos. Horse; swallow.

סוס

	א		1
	ב	א	5
ב	ב	א	55
ב	ב	א	65

			126

† ρίζα. The root (Revelation 22:16), one of the names of Christ. ρίζα, riza, "a root, that from which anything springs. Metaphorically, a root, stem, stock of a family." Latin, stirps: "a race, family."

Novus ordo. "A new order." (Great Seal of the U.S.A.)

THE MAGICAL LANGUAGE

Lesson 51

sanctuarium. Sanctuary.

Virgo intacta. Untouched virgin.

126 is 35 plus 56 plus 35, the boundaries of the Vault of C.R. There are 21 boundary lines in the Vault, seven lines of 8 feet, and fourteen lines of 5 feet. 126 feet is 1512 inches; therefore they would be the boundaries of a cube each line of which would be 126 inches, or 10½ feet. The cubical contents of each cube would be 2,000,376 cubic inches. 2,000,376 reduces to 18, 'ו, Life, and 9 is the least number, or the letter ז.

126 is 9 x 94, the perimeter of a 6 square cross built from a 9 x 9 x 9 cube.

126 is one-twentieth of 2520, "a week of times."

291

אֶרֶץ, eretz, earth, is the element attributed to the letter ט. Though ט is not one of the Mother letters, earth is attributed to it because earth is not a pure element. It is the combination of air, water and fire, and their temporary fixation. Thus it is like the central point in the Cube of Space, formed by the crossing of the co-ordinates which correspond to the three Mother letters.

The value of אֶרֶץ, 291, has the following Gematria:

Eretz. Earth. Attributed to ט. The temporary fixation of fire, air and water. Earth is "that which is below," in contrast to "that which is above," הַשָּׁמַיִם, "the heavens."

אֶרֶץ

At the beginning of the Christian era, a person we should now describe as belonging to the "lower classes" was called by the Jews am ha-eretz, "man of earth." Thus earth stands for the inferior term of the first pair of opposites, "that which is below." אֶרֶץ, though particularly attributed to Malkuth, is also, in the systems Seven Palaces, attributed to the Supernal Triad, and more especially to הַקְּדוּשָׁה, where it is associated with the אֲוִיִּם, Ophanim (Wheels), and with הַיָּה, the life-force. It is, possibly, to this aspect of אֶרֶץ that Vaughn refers in his address to the reader in *Magia Adamica* when he says (page 84) that the Earth is invisible. Note that אֶרֶץ is 291, or 3 x 97, which is also 3 x הַיָּה הַגָּדוֹל, "the Great Sea." But "the Great Sea," הַיָּה הַגָּדוֹל, being Binah herself, is also three. Thus הַיָּה הַגָּדוֹל may be symbolized in a double blind as 3 x 3 equals 9 equals יָסוֹד. Note Vaughn's quotation from Hermes: "O holy earth! that art ordained to be the Mother of all." For the Mother is אֶרֶץ. (From the notes of Paul Case.)

Aphiqi mayim. "Torrents of waters."
Torrentes aquarum. Compare with the idea of water as the substance of all physical forms.

אֶפְיִקֵי מַיִם

THE MAGICAL LANGUAGE

Lesson 51

291 (continued)

Ophir. The place where Solomon got much of his gold (1 Kings 10:11). In the alchemical treatise *Aesch Metzareph*, it is said that the Gold of Ophir is referred to Malkuth, because Ophir is the name of a land, or earth, derived from a Hebrew noun signifying ashes (אפר, ayper).

אפר

Awtzar. To lay up, store up, to treasure.

אצר

Aytzer. Treasure. Also a personal masculine name used in Genesis 36:21.

אצר

Derek Binah. "The way of understanding." See Proverbs 9:6. Since this refers by Gematria to the element of earth, it may be compared with the words of Paul, an initiate in the Secret Wisdom: "Ever since the creation of the world, his invisible nature--his eternal power and divine character--have been clearly perceptible through what he has made." (Romans 1:20, American Translation.)

דרכו בינה

Harreppu. "Be still." (Psalm 46:10.)

הרפוי

Zera David. Seed (posterity) of David. But notice that דוד is 14, and is equivalent to דוד, zahab, gold. Here is an alchemical hint. Pointed דוד, dode, the meaning is: "beloved; lover, suitor; uncle, friend, relative; philosopher." דוד, dude, "a boiler or pot."

זרע דוד

Zareo-bo. "Whose seed is in itself." (Genesis 1:11.) The Zohar says: "Instead of zareo ("whose seed"), we may read זרעו, zera Vav ("the seed of Vav"), which has literally been cast upon the earth."

זרעו-בו

Memrah. Word (Logos), thought. Used by Onkelos for מהרה, throughout his Aramaic translation of the Pentateuch.

מִמְרָא

The "seed of Vav" is the seed-power of Tiphareth, the 6th Sephirah, which is represented in מהרה by the third letter, ו. Tiphareth is Sol or Gold.

Lesson 51

(291 continued)

Har-Elohim. "Hill of God." (Psalm 68:16.) הר-אלהים
 "Mountain of God," or "Mountain of Elohim."
 Psalm 68 also says: "The Mountain of God
 (Elohim) is the Mountain of Bashan." The
 Hebrew is הר-אלהים הר-בשן. Its value is 848.

This completes the Gematria of the 32 Paths as Paul Case wrote this course. The Tree of Life and its 22 connecting Paths is the skeleton upon which he formed this Qabalistic dictionary. However, it contains only the Key Gematria. There is much more. The remainder of this course was compiled by the editor.

At present there is no Gematria under 848 in our files. However, since the quotation states that "The Mountain of Elohim" is "The Mountain of Bashan," we can define the word Bashan, and give its Gematria. Its value is 352:

352

Bashan. The name of a country east of בשן
 Jordan, famous for its oak forests and
 meadows. Bashan means "soft, rich soil."

Tzurenu. "Our Rock." (Deuteronomy 32:31.) עורנו

Ritzono. "His favor." May also be read, רצונו
 "His will," "His grace," or "His desire."

Qarebahn. Offering, sacrifice; formula קרבן
 of a vow.

Aor maalah. "The Exalted Light." (Aor is אור מעלה
 usually given as Aur. However aur,
 means fire, and אור means light.) This is
 a title of Kether.

Bawrahqim. Lightning. ברקים

Lo-hekheziq la-ad apo. "He retaineth not לא-החזיק לעד אפו
 His anger forever." (Micah 7:18.) Paul
 Case notes that this quotation refers
 to the "Fifth Conformation of the Beard
 of Microprosopus," (I.R.Q. 382.)

πλάσμα. Plasma. "Thing formed." (Romans 9:20.)
 O man, who art thou, replying against God?
 Shall the thing formed say to its Maker,
 'why didst Thou make me thus?'

THE MAGICAL LANGUAGE

Lesson 51

The dictionary definition of πλάσμα is: anything moulded or modeled in clay or wax, an image. That which is imitated, a forgery.

ἡ ὁδός. "The Way." (John 14:6.) You have this.

Μαριας. Mary, the mother of Jesus. As spelled in Matthew 1:18.

581

Derek ha-Bashan. "The way of Bashan." (See 291, "Mountain of Elohim," and 352, "Mountain of Bashan,").

דֶּרֶךְ הַבָּשָׁן

Atiqa. "The Ancient One." Aramaic. A title of Kether. (From The Kabbala Unveiled.)

עֲתִיקָא

Poti-phaera kohen On. Potiphera, priest of On. The father-in-law of Joseph. Potiphera and Potiphar (whose wife attempted to seduce Joseph) are identical names. Their Egyptian meaning is, "He whom Ra gave." (Ra is the Egyptian Sun-god.) So the inner significance of "Potiphera" is "light." "On" is the city of Heliopolis, or Beth-Shemesh, the House of the Sun. And "Asenath," the wife of Joseph, is the Hebrew for Isis-Neith.

פּוֹטִי פֶרַע כֹּהֵן אֵן

In Egyptian mythology Isis and Neith are more or less blended, or confused. Isis is a moon-goddess and fertility-deity. Neith, armed with bow and arrow, is like Artemis of the Grecian mythology, who was also a lunar-deity. Which shows that the hidden knowledge here indicated has to do with "light," and particularly with those subconscious manifestations which reflect those higher light-sources represented on the Tree of Life as the Three Supernals.

Baal ha-Daath. Master of Knowledge. דַּאֲת, daath, is a feminine noun, and, says Paul Case, connotes copulation with consequent giving of birth. דַּאֲת is the inf. const. of דָּאָה, a transitive verb, which in addition to meaning "to know, consider, to care for," also means

בַּעַל הַדַּאֲת

Lesson 51

"to have sexual intercourse with; to know how, be skilful." Remember this is the meaning of וְיָ , of which וְיָ is the infinite construct. The meaning of וְיָ in our usage is "Knowledge; mind, reason."

Paul Case only discreetly hinted at some of the open sexual meanings of some of the words in our Gematria. He realized that the "servile-minded" might misinterpret its exalted symbolism. The beaches of the occult world are strewn with the wreckage of such beings. They are the "goats," זֵמִיד , of occultism.

Ur Kasdim. "Ur of the Chaldees."
(Genesis 11:31.) In the Old Testament Kasdim was a blind for astrology. Thus it means, "Light of astrology."

אור כשדים

479

In the Hebrew of "Master of Knowledge" the word for knowledge includes the definite article ה , so that it actually is "the" knowledge, הַדַּעַת , ha-daath. Its value is 479, a prime number. Carefully consider the following Gematria:

Ha-El Beth-El. "The God of Bethel."

האל בית-אל

Ha-Chokmoth. "The Wisdom," or "Of the Wise." Feminine plural, or collective.

החכמות

Tokhnoth. "Mills; hand mills." Perhaps like the "mills of the gods."

Borae Rah. "I create evil." (Isaiah 45:7.)

בורא רע

רע not only means evil, but pointed רַע means "friend, companion; thought, purpose and aim." This word with ה added, הַרַע , means "to feed, graze a flock; figuratively to lead, guide, direct (as a shepherd)." Briefly the Gematria of רַע :

270

I.N.R.I. *Jesus Nazareus Rex Judaeorum; Igni natura renovata integra intra nobis regnum Dei; Isis natura regina ineffabilis.*

י : נ : ר : י

Sitra. (Aramaic). Power, influence; side, border. Its basic meaning is one implying limitation.

סִטְרָא

(To be continued)

THE MAGICAL LANGUAGE

1

Lesson 52

270 (continued.)

I.N.R.I. "Jesus of Nazareth, King of the Jews, whose love nature (or passion) renews the whole interior Kingdom of God. Isis, the ineffable, Queen of Nature."

This is the translation of the Latin given in Lesson 51. *Ignis*, translated "love," is defined in the Latin dictionary as meaning: "fire; brightness; glow of passion." *Igni*, however, is the form used in the quotation.

"Aseveθ. Asenath, wife of Joseph. (Septuagint Greek.) The Hebrew is אֲסֵנַת, Aw-se-nath (511), "dedicated to Neith," and daughter of Potipherah, priest of On, whom the King of Egypt bestowed in marriage upon Joseph. Scholars have speculated that the name Asenath as representative of a Coptic compound Assheneit means, "she who is of Neith."

Note the correspondence between "Isis, the ineffable, Queen of Nature," and Asenath, "she who is of Neith" (Isis-Neith). In the Old Testament, Joseph is never referred to as a Tribe, although he was a son of Jacob. Instead, his two sons are referred to as each a half-tribe, Ephraim and Menasseh. Perhaps Joseph, and this is conjecture by your editor, is a sort of prototype of the Anointed One.

Some of this Gematria has been previously given, but is valuable to you, and it will bear repeating. Remember that all of this is based upon the Hebrew word for "evil," עָוֹן, 270.

Aleph-Lamed-Peh. The letter-name, אֶלֶף, spelled in full. It signifies the complete manifestation of the powers of רִיחַ, Ruach, of which א is the alphabetical symbol.

אֶלֶף-לָמֶד-פֶּה

Canaan. As a proper noun, the name of a son of Ham and grandson of Noah. It means "flat or low." Canaan was the progenitor of the Phoenicians, and the people living west of the Jordan (this previous to the conquest by Israel.) Canaan, The Promised Land. The name is found upon Phoenician coins, and it is probable that it was known also to the Carthaginians.

כַּנְעַן

Lesson 52

In his notes, Paul Case gives the following: 270 equals the area of a Pythagorean triangle 15 x 36, hypotenuse 39. 270 also is the sum of the verticals, horizontals and diagonals subdivided as a 5 x 12 rectangle:

3 x 15 equals 45, the value of קט ;

3 x 39 equals 117, the value of קקק , Hebrew for cube.

3 x 36 equals 108, the value of מנהיג , leader, conductor.

Manehig is the Hebrew for "conducting," (the Conducting Intelligence.)

45 plus 117 plus 108 equals 270.

The above is an example of the way Paul Case worked. Divorced from the art of Gematria, number symbolism seems to become corrupted sooner or later into mere numerology.

ע is the Hebrew word for evil which is used in Genesis 2:17, "the Tree of the Knowledge of Good and Evil." הדעת , ha-daath, is the word for "the knowledge." Good and Evil is טוב ורע , tobe va-rah. In the 23rd Psalm, רע , pronounced roe, is used also. The same word spelled רעי , ro-i, is translated "my shepherd." In the book of Ezekiel 34:23, "And I will set up one shepherd over them, and the shepherd shall feed them, even my servant David," the word for shepherd is רעה , roeh. The Hebrew for "one shepherd," is רעה אחד , ro-eh echad. The Hebrew for "He shall feed them," is הוא ירעה אותם , Hu yire-eh otawm. File this in your Gematria.

Another word for evil is עולה , olah, as a feminine noun. It also means "a step; a stair case; a burnt-offering, a sacrifice." As a masculine noun, עולה , oleh, it means "one going up; a pilgrim; a new settler, immigrant." As a feminine noun as here pointed, עללה , avelah, it has the negative meaning of "injustice, wrong."

In Amos 3:6 it is said, "Shall evil, רעה , befall a city and the Lord, יהוה , hath not done it?" But this same word, pointed thus רעה , rayah, as a feminine noun; as a masculine noun, רעה ; both mean, "a friend, companion, attendant." Confusing? No, not really, if you have followed Paul Case's instruction.

Since our immediate goal is Tiphareth, the Sphere of the Sun, and union with the SELF through בן , the Son, this course is concluded with a brief review of some of the Gematria of that sphere, especially of the number 666, the celebrated number of the Beast. As you know, the Jews referred to Nero Caesar as the Beast, and his Hebrew name is the number 666. So Gematria clears this confusing riddle. The Kamea of the Sun is presented on the following page, with the text, even though there may be some repetition of what you have already been given. It is important. Repetition to the point of monotony is often required of us. Do not shirk doing it.

Enter this: רעה צאן , (and Abel became) "a shepherd of flocks." Genesis 4:2.

Lesson 52

ג 3	ב 2	א 1	לו 36	לה 35	לד 34
לא 31	לב 32	לג 33	ד 4	ה 5	ו 6
טו 15	יג 13	כג 23	יט 19	כז 27	כח 28
כב 22	כד 24	יד 14	יח 18	יז 17	טז 16
יב 12	יא 11	י 10	כז 27	כו 26	כה 25
כח 28	כט 29	ל 30	ז 7	ח 8	ט 9

Figure 1.

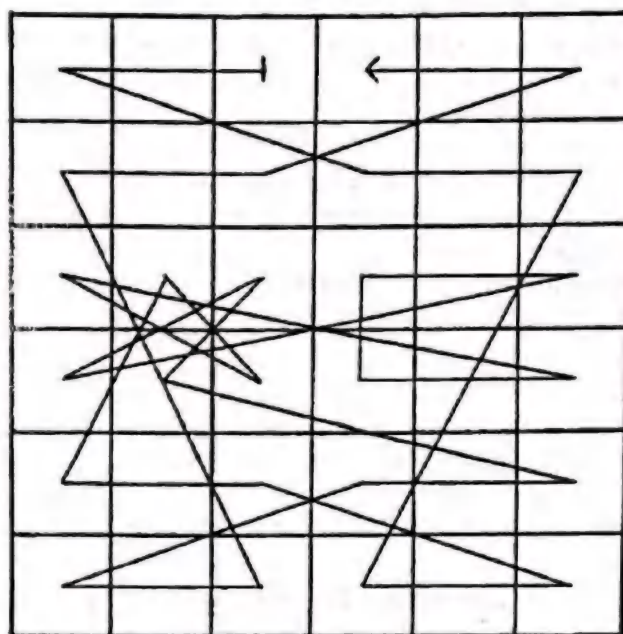


Figure 2.

The Magical Square of The Sun

666

666 is connected with Tiphareth as the Sphere of the Sun. It is the sum of the numbers from 1 to 36. Thus it is the total of the numbers in the Magic Square of the Sun, and the value of the Magic line of the Sun.

Every line of this square adds to 111, or אלה, Aleph; also to אלה, pehleh, Wonderful. As the square contains 14 possible summations, their total value is 1554. This refers to the influx of spiritual powers into Tiphareth from the Sephiroth above; and indicates clearly to what man should turn for supply for every need.

The evil significance of the same square is shown by the very form of its magic line, suggesting a *headless* human body. It symbolizes the separation of the personal man from the real *SELF*, יחידה, Yekhidah, seated in Kether, the HEAD.

666, the value of the magic line, is the number of סורא, Sorath, Spirit of the Sun. Thus Victorinus, Bishop of Petau, alluding to 666, writes: "As they have reckoned from the Greek characters, they find it among many to be τεταν, for Teitan has this number, which the Gentiles call Sol and Phoebus." The same value attaches to the name Seraphis, ὁ Σεραπης, the Hellenized version of the Egyptian Apis, whose worship, in connection with that of Isis, was spread over the Roman world, at the beginning of the Christian Era.

Lesson 52

The personal man, unacquainted with the truth concerning his own nature, and that of his environment, believes he is subject to material conditions. So believing, he believes also that to get ahead he must secure for himself as much of this world's goods as he can. He seeks, therefore, to transfer what belongs to others to himself, by fair means or foul.

On this theory the whole economic and political practice of "this world" is founded. Even men and women of goodwill, if they be trapped in the fundamental falsehood, are found "walking with slanderers." Consider the campaign lies, the propaganda, the falsehoods which are supposed to be necessary in business. Consider also that devil (Key 15) is from *diabolos*, slanderer.

The Hebrew noun which is a third designation for man, and which, with אָדָם, Adam, אִישׁ, ish, "man, male," is a title of Tiphareth, hints at the same notion that the "separate" man is in error. It is אֲנוֹשׁ, enosh, also meaning man. The same letters may be used to spell נִשְׁוֹ, nasha, to lead astray, to delude, to beguile, and finally, to exact usury. (Pointed נֹשֶׂא, nosay, "subject; thesis; theme; topic.")

The fundamental lie whence all human errors proceed is the notion that man is an autonomous being, with a free will *his own*. It is man's belief in the importance and supremacy of his Ego which causes our troubles.

Thus wrote Paul Case.

To refresh your memory, some of the Gematria of the number 666 is repeated here:

666

Istahar. The Aramaic name for the planet Venus. Remember that יָצָר and אֵלֶּיךָ, Ben, the Son, and Aima, the Mother, are both the number 52.

אִסְתָּהַר

Sorath. The Spirit of the Sun.
(From Rabbinical writings.)

סוֹרַת

Shem Yeheshuah. The Qabalistic spelling of "The Name Jesus." It means "the idea that the nature of Reality is to liberate."

שֵׁם יְהֵשׁוּעַ

שֵׁם יְהֵשׁוּעַ

Sithru. "His secret place." (Psalm 18:13.)
"He made darkness His hiding-place."

סִתְרוּ

Elohim. "Your God." (final □ 600.)

אֱלֹהֵיכֶם

Lesson 52

Yehi Meoroth. "Let there be luminaries."

יְהִי מְאוֹרוֹת

(Genesis 1:14.) מְאוֹרוֹת is evidently a short form spelling (called *scripto defecto*) of מְאוֹרוֹת, the plural of מְאוֹר, light; a light, luminary; light-hole, window to admit light. Perhaps this short spelling was used for the reason that its numeral value, 641, plus the value of יְהִי, 25, gives the number 666, the solar number. The next line, "in the firmament of the heavens," is the number 777.

Nahthan la-hem ha-Elohim. "God gave them."

נָתַן לָהֶם הָאֱלֹהִים

666 is the value of כְּשִׁלְךָ עַל-יְהוָה וְהוּא יְקַבְּלֶךָ, "Cast your burden on the Lord (Tetragrammaton), and He will sustain you."

Vicarius Filii Dei. Vicar of the Son of God.

Observe that *Filii*, son, is the number 53.

παράδοσις. "The traditions of men, as opposed to the ordinances of God."

1. A handing down of traditions.
2. A giving up, surrender.
3. The transmission, or handing down, of legends.

εὐπορία. Euporia. In Acts 19:25: "Gold, material wealth, materialism. In classical Greek:

1. Facility in moving; facility in doing.
2. Readiness of supply; means, resources.
3. Plenty, store, wealth.

ἡ φρήν. Heh phren, the "lower mind." In plural, the midriff or the muscle which parts the heart and lungs from the lower viscera. In Homer, both in singular and plural, the heart and parts near the heart: the heart, mind, understanding, reason. Thus it relates to Tiphareth, the seat of the ego-sense, reflected from Kether.

Please note that both 270 and 666 reduce to 9, the letter ω . Yet Tiphareth, the Sphere of the Sun, is the number 6, to which is assigned ν , also the number 6. Observe that 9 is the reverse of 6, or the mirror-image of 6. Also, the sum of 9 plus 6, 15, reduces to 6.

So the Ox is goaded along the Path of Return to the Higher Self. All paths lead,

Lesson 52

not to Rome, but eventually to this Higher Self. When we know this, we can cease our self-willed struggling, and cooperate; and thus accelerate our progress on the long, long Path of Return.

In 1st Peter 3:4, Peter reprimands the wives for wasting time in feminine adornment, and admonishes them: "Whose decoration, let it not be that EXTERNAL one, of braiding the hair, and putting on of Gold Chains, or wearing of apparel; but decorate The Hidden Man of the Heart --." (A literal rendering from the Greek text.)

ὁ κρυπτός της καρδιας άνθρωπος, "the hidden of the heart man," is the literal translation.

70 1170 508 336 1310
ὁ κρυπτός της καρδιας άνθρωπος, adds to 3394 At present no Gematria for 3394 is available. 3394 reduces to 19, which is the value of:

19

Awkhi. "My brother." (Genesis 4:9.)

אָחִי

Hivvah. "do declare, show, make known."

הִוְיָה

Havvah. Eve.

הַוְיָה

A foot-note in the Massoretic text of the Hebrew explains Havvah as meaning "Life." Her Name, Nature, is more prevalent.

Paul Case wrote, "19 is the key-number of a whole series, developed in both Greek and Hebrew Gematria. Pernety gives אָחִי as one of the names of the Quicksilver of the Sages."

The final reduction of 19 is the number 10, the value of the letter Yod, י. Yod is the letter assigned to "The Hermit, Our Elder Brother and Wayshower." He is also "The Most Holy Ancient of Days," the Father אָב, since Yod is assigned to Chokmah; but remember that the upper tip of the letter י, Yod, is assigned to Kether. This returns us to the Primal Unity.

On the walls of the lobby of the Cathedral Film Studio in North Hollywood, hang the twelve Emblems of the Twelve Apostles. The Emblem of St. Peter is the figure of an upside down cross; because, according to tradition, Peter is said to have requested that he be crucified upside down "as Jesus was." The Emblem of St. John is that of the classical silver chalice round about which is coiled a serpent, rising from its coils. The Silver Cup, or chalice, is associated with the statement made by Jesus after he had drunk the vinegar, οἶνος, according to John 19:30, "It is finished!" Γετελεσται is the Greek for "It is finished," as given in the New Testament Greek. Its value is 859. 859 reduces to 22, the number of the circle and the number of letters in the Hebrew alphabet. Fantastic? But wait!

To analyze the word Γετελεσται, Getelestai, it must be divided, for it is made

THE MAGICAL LANGUAGE

7

Lesson 52

up of a prefix, γε, and the word τελεσται, written thus: γε-τελεσται, ge-telestai. γε, ge, is, according to the Greek dictionary, an enclitic particle, with various meanings, one of which is "to strengthen oaths." Perhaps it was added to the word we are considering, not only to make the full expression the number 859, but for emphasis. The first letter of this word, T, G, was also capitalized. The word which remains is τελεσται, telestai.

τελεσται seems to be from τέλος which means: an end accomplished; the completion or fulfilment; a complete state, full condition; the highest station, the possession of full power, a magistracy; *consummation by being admitted to mysteries, especially into the Eleusinian mysteries. In the plural, the mysteries themselves.* Generally, any religious ceremony, a solemnity, especially of marriage.

Another Greek word from the New Testament with the number 859 is the word φάτνη, translated "Manger," the place where the infant Jesus was born. It is now known that the Manger was a cave or grotto. Phatne, therefore, refers to a cave or grotto.

These two words, Ge-telestai and phatne, "It is finished," and "Manger," refer to the Alchemical Death and Initiation into the Mysteries, and to the place of the birth of the Christ-child. The Cave is also the Alchemical Laboratory, where the Virgin's Milk is extracted and utilized.

The typing of these lessons has required over a year in time. During that time the editor, as a result of close association with the Magical Language, has undergone a sometimes-painful catharsis, not yet ended. This is the second time he has copied the entire course. The first time was for his own use; the second time for you, the student body.

We should not waste the precious hours of our incarnation. The day of reckoning approaches as relentlessly as Dawn and Twilight. When the Bridegroom calls us, we must not be compelled to "run from House to House" to borrow oil for our lamps.

So, regretfully (for it has been a painstaking joy to do this work), the Magical Language lessons are concluded; although there is enough material to continue the lessons indefinitely. The editor wishes with all his heart he could shout with joy, "It is finished!" But, alas! he cannot.

The End.

Addenda

Since the foregoing pages were written (and submitted to the printer) the writer has made a shocking discovery: the word discussed on page 7, Getelestai, or in Greek Γετελεσται, in a newer Greek diaglot is spelled Τετελεσται! A T instead of a Γ, G. Was this a typographical error in the diaglot used by your editor, or is it a correction made by later grammarians and theologians? It might not have been understood by them that intentional spellings by the original writers were used to make a word conform to a certain numerical value. One must never forget that **The Magical Language** is an artificial language. There is confirming Gematria under 859. There is no Gematria (at present) under 1156, the number of the word spelled Τετελεσται. However, Tε is also a prefix. The meaning is not changed (for us).

"It is finished," the traditional seventh utterance of Jesus on the Cross, is only listed in our Gematria in the Latin, "*Consummatum est*," and its number, according to the "Cabala Simplex" is 175. Because 175 is the extension of 49, and 49 is the square of 7, this number, 175, is associated with Venus; for 49 is the number of cells in a Magic Square of Venus. Consult your Gematria under 175.

ἡ ἄνω, he ano, "on high," is 859, as is ἡ ὑπαρξις, "the substance," The Hebrew of "the rule of Heaven plus Messiah," is also 859. This puzzle is handed to you for your personal exploration and research. Good luck.

1. What do you understand to be the meaning of Magic Squares, and their use in Qabalistic instruction, both inner and outer?

A. Did you draw them? If not, why not?

2. Have you accumulated a file of Gematria (cards or notebook)? If not, why?

3. Have you corrected the typographical and arithmetical errors which are in this course? Do you understand that you are required to verify everything?

4. "You can lead a horse to water, but you can't Make him drink," is an old rural saying which applies to us. Did you drink?

5. Of course, you will have gotten out of this course precisely what you put into it in effort. What did you "get out of it?"

6. What, exactly, do you plan to do with these lessons? A course like this has never been openly published before. In the past, such information has been very carefully withheld from the profane. They should be labeled secret and carefully hidden from the curious eyes of the uninstructed. It is your responsibility to preserve and protect them. The matter of karma is also to be considered.

10. What have you learned from this course? In your own words, free from the jargon of metaphysical language, write a brief essay on what you have learned. Be brief, and be honest. If you learned nothing, say so. We can never spoof those who are watching!

Adieu, dear fellow students! Fr. X.